

THE CONGREGATIONALIST

Boston Saturday 16 February 1901

I GIVE MY HEART TO THEE

*I GIVE my heart to Thee,
O Jesus most desired!
And heart for heart the gift shall be,
For Thou my soul hast fired:
Thou hearts alone wouldst move:
Thou only hearts dost love,
I would love Thee as Thou lovest me,
O Jesus most desired!*

*What offering can I make,
Dear Lord, to love like Thine?
That Thou, the God, didst stoop to take
A human form like mine!
"Give me thy heart, my son":
Behold my heart—'tis done!
I would love Thee as Thou lovest me
O Jesus most desired!*

*Thy heart is opened wide,
Its offered love most free,
That heart to heart I may abide,
And hide myself in Thee:
Ah, how Thy love doth burn,
Till I that love return!
I would love Thee as Thou lovest me,
O Jesus most desired!*

*Here finds my heart its rest,
Repose that knows no shock,
The strength of love that keeps it blest:
In Thee the riven Rock,
My soul as girt around,
Her citadel hath found.
I would love Thee as Thou lovest me,
O Jesus most desired!*

*From the Latin of an unknown author
Translated by RAY PALMER*

Our Readers' Forum

The Sweep of Christ's Redeeming Work

Dr. David N. Beach's article in *The Congregationalist* Feb. 9, entitled *The Progress of Faith*, is an excellent epitome of a century's development along certain lines. Included in the "much besides" to which allusion is made should be mentioned the growth of thought and belief concerning the breadth of intent in the atoning work of Christ. The missionary movements of the past century, together with the recent scientific doctrine of "solidarity," have greatly broadened the views of men in this regard. Whereas it was formerly held that Christ came to save individuals, whether few or many, it is now seen that humanity as such, the human race as a whole, is the object of divine compassion and love and is destined to reap the benefits of atoning grace.

E. C. E.

The Old Broadway Tabernacle Choir

The recent mention of the anniversary celebration of the "Tabernacle Church" recalls the choir, when Rev. Dr. Joseph Thompson was pastor and William B. Bradbury choir-master and organist. He was cordial and winsome, and when one applied for admittance to the large chorus choir, he expressed pleasure in receiving them, but asked if they could sing the songs of Zion with spirit and with the understanding, for only such could he accept. "I want all my choir, when earthly songs are ended, to be able to join in the song of the 144,000 and in the new song of Moses and the Lamb. Our hymns are largely prayer and petition, and no one should presume to sing the same who are not children of God." He would not allow any frivolity or levity during rehearsal.

Sometimes one might shrink from the test of membership, for every applicant was required to stand beside him at the piano and sing new music alone before the whole choir. Every member was required, if necessary, to take a leading part at a moment's notice. Occasionally he would lean over just before the commencement of the Sabbath service and whisper in his genial manner, "Children, do you see Lowell Mason in the opposite gallery? Now do your best!" At the close of each rehearsal he would say, with a pleasant smile, "Gentlemen, see to it that no lady goes home without an escort."

M. P. B.

The "New Revival"

The phrase is often heard. But just what it is, where it comes from, how and by whom it is to be brought to pass is not so evident. It seems to be a problem yet unsolved—one of our sacred wishes. The old revival is certainly dead enough. Just what must the new revival be?

It must be sane, for one thing. Erratics and bias must be ruled out. Prophetic fervor out of poise wherever it touches the earth has lost caste, while common sense rules. Rightly so, too, for religion is the sober earnest of two worlds.

The new revival must be sweet. Scouring the backward saints and cursing the rebellious sinners does not take. The Westerner drinks deep breaths of freedom and will not bear scolding, even from the professed ambassador of God. I like him better because he won't.

The new revival must be a personal matter. It must have really good things to offer. It must have, as its chief characteristic, a power that can grip a man and lift him out of his old ways and self into a new region of attainment and satisfaction. This last is the thing we are not doing, somehow. How can we impart the necessary impulse?

Minneapolis, Minn.

C. J. S.

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and Christian World (first of the month issues)

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THE CONGREGATIONALIST

Volume LXXXVI

Boston Saturday 16 February 1901

Number 7

Fair Play for the China Missionaries.

Reports are coming from China, through correspondents of varying degrees of reliability, of action by Christian missionaries which, if true, would show that missionaries as well as soldiers representing Christendom have brought Christianity and the Occident into disrepute in the Orient. Archbishop Favier of the Roman Catholic Church and Rev. William S. Ament of the American Board thus far have figured most prominently in these dispatches, Mr. Ament for a time last week being under arrest by French and German soldiers, charged with extortion of money from the Chinese villagers. He was soon released by order of Count Waldersee, after instant and vigorous action in his behalf by Minister Conger. He now charges that while under arrest \$600 was taken from him by his captors, which has not been returned. Archbishop Favier sailed from Marseilles for Peking on the 10th. Before sailing he was interviewed, and pronounced as absolutely untrue the accusation that the day after the siege of Peking was raised he and his Roman Catholic followers looted the palace of Lu Sen, Chinese minister of foreign affairs at the opening of the Boxer outbreak. He stated that as soon as he returned to Peking he would reply to his accusers, challenge an investigation and if found guilty make all necessary reparation.

Pending examination of the facts in all these cases of alleged looting and extortion by the missionaries, for proof of which we must wait either more explicit cable messages or mail advices, a man disposed to pass judgment on them may take one of two courses.

He either may pass a snap judgment, as Mr. S. L. Clemens (Mark Twain) has done in his article in the *North American Review* (February), in which Mr. Ament is pilloried and flayed, without any indication that Mr. Clemens has delayed for a moment to ask whether the Peking dispatch may or may not do Mr. Ament injustice; or whether, even if the facts are so, a man with Mr. Ament's past record deserves to be transfixed forever in the satire of a master of English prose, because of a mistake which in view of all the circumstances might be forgiven to one for twenty-three years without a flaw in his record; or whether it is quite fair to condemn a class of men and women as self-sacrificing as the missionaries for the blunder or sin (alleged, not proven) of one man; or whether the Christian Church,

which stands back of these missionaries, is to be condemned as utterly pharisaical because of what may or may not have been done by a few unworthy representatives in times that are abnormal and under circumstances calculated to winnow the chaff from the wheat.

Or the would-be judge may query whether it would not be better first to investigate the past record and the present reputation of the alleged culprit, better to insist upon more evidence than a single message by a journalist who may or may not be truthful, who may or may not be hostile to Protestantism, better to give the alleged culprit a chance to state his side of the case. Such a course would be more in consonance with the spirit of fair play supposed to be characteristic of our people, and would be more in harmony with the Golden Rule, departures from which seem to weigh so heavily on Mr. Clemens's conscience when committed—as he thinks—by others—the President of the United States, for instance, whom he defames with venom thinly disguised.

Choosing the second course, what will the critic find? That Mr. Ament has so long been in self-sacrificing service of the Chinese people, acting, to be sure, as agent of the American Board, that since the situation in the vicinity of Peking improved and since it became possible for foreigners to venture forth, he has gone out, unsupported by military, with the sanction of Minister Conger and General Chaffee, to village after village where he is known personally and has, by moral suasion, secured, through an appeal to conscience, from the non-Christian villagers and village officials restitution, partial or complete, for the damage done to the property of native Christians in the village, and for this alone. Indemnity for losses of missionaries and mission property he has not, as we understand it, attempted to recover. He has not pursued the retaliatory policy, whatever missionaries of other folds may have done. In this way the crying needs of the native Christians have been relieved, no personal aggrandizement or class profit entering into the transaction.

This is our inference as to what has been done by Mr. Ament, the inference being based on his past character and his explicit statements in letters to the American Board, now on file in Boston. This is also the inference of the officials of the American Board—see the article of Sec. Judson Smith on page 256 and of

Rev. Dr. F. E. Clark, president of the Society of Christian Endeavor, who saw much of Mr. Ament, his work and his methods when journeying in China last year. Until we have evidence to the contrary, we shall give Mr. Ament the benefit of the doubt, and we believe Mr. Clemens would, too, if he knew Mr. Ament's record.

In all discussion of this matter it must be remembered that as yet the allies have shown no disposition to press for a righting of the wrongs suffered by the Christian Chinese. Mr. Ament, in view of this, may be conceived as saying:

"I cannot accept redress for myself procured by my own Government and see the native Christians suffer the loss of all things. I will go to the Chinese magistrates and to the elders of the villages, to whom both they and I are well known, and will plead with them to make reparation.

"If for these things I stand accused before men as an unworthy missionary, as such I must remain. Far easier would it be for me to sit quietly in my temporary quarters in Peking and save myself all concern or trouble. But this I cannot do."

Mr. Clemens's high character as an author and a gentleman, his honorable and successful effort in old age to pay large debts for which he was not legally responsible, and his well-known sympathy with such ambitions as Christian missionaries cherish to uplift humanity give an importance to his satire which compels us to reply—a satire which, when all the facts become known to him, we believe he will realize to be quite unworthy of himself.

It is much easier to be "smart" than it is to be just, and far easier to criticise than to deal with such problems as have faced high officials of state in this country and missionaries in China of late; and no one on the basis of such imperfect knowledge as Mr. Clemens possessed is qualified to appraise history or pass with such a tone of infallible rectitude on either the methods or ethics of men who were selected for their present positions because of their records as competent men of affairs, and who have borne heavy burdens with a due regard to the highest standards of conduct.

The American soldier emerges from the clash of Occident and Orient in China with honor. And so, we believe, does the American missionary.

The Christian World

Making Missions Interesting

We resume this week the stated publication of an editorial article designed to aid those who follow *The Congregationalist's* list of missionary topics, prepared for use in the churches at least once a month. This list appears in full in our Handbook as alternate topics for the first week in each month, and is reprinted on page 264 of this week's issue. We regard it as one of the most valuable and timely we have ever sent out, and we urge again a more general adoption of them. Nothing but good can result to both the churches and the missionary movement from a good, live meeting at least once a month devoted to the progress of the kingdom of God. The material was never more abundant or stirring or more closely related to the world-life of the day. Why not try it persistently and thoroughly?

Nine Notable Sermons at Brown University

A notable series of sermons to students is being given this winter at Brown University. These "vesper services" are held on Wednesday afternoons at five o'clock. The combined attendance of the student body and the public at large has overtaxed the seating and standing capacity of Sayles Memorial Hall. Music is furnished sometimes by the college choir and sometimes by church choirs of the city, whose services have been generously given. The general title of the series of sermons is Christianity in Modern Life, and the preachers are leaders of thought in many denominations and represent widely different phases of work. The first sermon was by Dr. W. N. Clarke of Colgate—an opening word for the century on Moral Value and Human Value, and the list for succeeding weeks includes Dr. Lyman Abbott, G. C. Lorimer, F. W. Tomkins, Charles Cuthbert Hall, Dr. E. E. Hale, George A. Gordon, E. Winchester Donald, and President Faunce to conclude the series.

Room for Charity

The systematic efforts of associated charities, the increase of homes for the aged and the various organized ministries within and without the churches have extended so far that it is often supposed that no honest and sober persons need suffer for food and shelter. Yet cases continue to come to light, both in cities and in country communities, of persons in extreme want in the midst of plenty. One freezing night last week an old man was found dead from exposure in a doorway in Boston where he had sought shelter. For years his only home had been the public library, and during the hours when it was closed he seems to have walked the streets or slept wherever he could hide himself from arrest as a vagrant. He was gentlemanly, intelligent, without bad habits and, to a degree useful, as some of his manuscript studies left in the library show. In a town near New Haven, Ct., eight women and children were found living in a hut of one small room, one of the women being ill with typhoid fever and another trying by working in families to earn food for the others. None of them had

sufficient covering to keep them warm. It is still true that the poor we have with us always, and often those most needy are the ones who do not beg or complain. Christian charity has not lost its place as foremost among the virtues which commend men to the Judge of all. And in this country in our time perhaps the greatest wrong done to the poor is the wrong of neglect of those who are too proud or too timid to allow their wants to be known. It is as noble a service to find hidden want as to relieve want which any one can see.

Shortening the College Course

Yale University has so altered the curriculum in the academic department as to limit all required work to the first year, and has made it possible for those students who are unusually well prepared and will do some extra work to complete the course in three years. The scientific department has always been a three-year course. This change corresponds with the development of the university in its graduate departments, and the intention is to give more time for specialized work in an age when specialization is the rule in all branches of business and professional life. There are, however, some obvious limitations to this tendency in education. The majority of college students never do post-graduate work, and for them the tendency to specialize may mean turning the college into a trade school or business college instead of giving broad, general culture. President Hadley, at his inauguration, emphasized the importance of prolonging the period of growth and postponing the change from youth to manhood. Unless the privileges granted by this change are guarded rigidly, the reverse tendency will be encouraged. Young men are in a hurry to get at the business of life. They will crowd the college course into three years, if possible, and cut short by so much the period of growth. Another danger is the high pressure at which ambitious students work until they break down, and here is another incentive to drive hard. Human nature prolongs its infancy to good purpose, and it is a serious matter to interfere with it in so doing.

The Federation Conference in Philadelphia

The conference in Philadelphia, Feb. 5 and 6, of those interested in federated action among churches and Christian workers, was summoned by the national committee which, from New York as a center, has been promoting this cause, and brought together representatives of ten or more denominations from New England and the Middle States, including Ohio. It was gratifying to find that the spirit of co-operation is already beginning to supplant competition in many places where federation is already an established fact. Professor Anthony of Maine told of the Interdenominational Commission through which the five leading denominations in that state are harmonizing their home missionary work. The Evangelical Alliance was shown to be promoting co-operation in Boston, Philadelphia, Pittsburg, Erie and other places, while each of the following cities had a spokesman repre-

senting genuine federations already established: Hartford, New Haven, New York, Jersey City, Cleveland and Syracuse. A new one has recently been organized in Chicago, and Rev. Dr. H. H. Stebbins of Rochester reported for the only state body as yet organized for this object. Able addresses were given by Pres. J. Cleveland Cady, Rev. Drs. Charles L. Thompson, Josiah Strong, Floyd W. Tomkins, Rev. Frank M. North and others.

A Federation Formed

The reports and addresses made apparent that the time was ripe for a national organization to promote such fellowship and co-operation everywhere. The waste of strength and men and money in the rivalry of denominations in our cities and home missionary fields was strikingly presented, and the need of beginning the new century by presenting a united front against the common foe was strongly urged. It is believed that denominations will gain rather than lose if they work together in the most fraternal co-operation; and it seems certain that such practical Christian fellowship would secure far greater victories for the common cause for which all are laboring. The conference proceeded, therefore, to organize the National Federation of Churches and Christian Workers. Desiring to unite all the forces that work for the betterment of society, it offers a platform so broad and generous that Catholics and Jews, and all striving to make a kingdom of heaven on earth, may unite with Protestant Christians of every variety in this common work. Mr. J. Cleveland Cady of New York was elected president of the new organization. An executive board of fifteen clergymen and fifteen laymen, including Rev. Drs. W. Choate and William Hayes Ward and Mr. William H. Wanamaker of our Congregational churches, will direct the work of the federation, with the president, secretary and treasurer as *ex officio* members. A message of greeting was dispatched from the new federation to the National Council of Free Churches of England and Wales.

Auburn's Valuable Midwinter Conference

Auburn Theological Seminary has an uncommonly interesting way of observing the Day of Prayer for Colleges. For five years it has been inviting for that occasion prominent men to discuss vital themes. This year it celebrated the opening century with an unusually strong program. Two days, the last of January and the first of February, were devoted to The Church and the New Century. The speakers were prominent pastors, like Hamlin of Washington, D. C., Davis of Pittsfield and Mears of Albany, presidents of colleges, like Moffat of Washington and Jefferson and Stryker of Hamilton, philanthropists, lawyers and business men in the Dutch Reformed, Congregational and Presbyterian Churches, like John H. Converse of Philadelphia and William H. Corbin of Elizabeth, N. J. As this seminary allows the fullest liberty to those invited to its platform, the themes were discussed with a breadth of view and in a spirit of frankness that added much to the intellectual and spirit-

nal value of the conference. It was significant that although the speakers who discussed The Creed for the New Age were chosen without reference to their views, they all advocated without reserve a new creed, brief, simple, irenic, to contain facts of the Christian revelation and not reasoning about the facts. Many of the addresses were brilliant with a dignified and pungent humor. The laymen gave the clergymen illuminating hints. The scientific temper that asks for the facts pervaded every utterance. New truth was welcomed, new conditions recognized, new methods advocated. There was not a note of fear or doubt. This is Christ's age, was the keynote of the conference. A deep spiritual tone prevailed and made the conference to the large audiences an occasion of intellectual delight and of spiritual power.

A Brief but Noble Career

Few of us realize the number and the strength of the young men coming forward in various lines of Christian service. Many have been discovered to themselves and to the world by the Intercollegiate Y. M. C. A. movement. One of these, John R. Mott, was characterized in our February Christian World number, but there are many others not less devoted, even if hardly as prominent, as he. Now and then one drops out of the ranks whose going leaves a great vacancy. Cornell University has just lost by death its Y. M. C. A. secretary, Horace W. Rose, a man of the type of Mott and the lamented Hugh Beaver, whose touching biography, written by his friend, Mr. Speer, should be in the hands of Christian young men generally. Mr. Rose was only twenty-seven years old, but during his short life his only ambition was to "leave a trail of light behind him." He is said to have been the means of winning to Christ not less than 400 students and of inducing twenty-five men to give their lives to foreign missions, besides influencing a large number to take up other forms of Christian work. He had an unusual opportunity for such service through his position for a year as one of the student secretaries of the International Y. M. C. A. Committee, having charge of the college work from Ohio to the Pacific coast. In more than sixty institutions he made his personality felt. A graduate of Beloit College in 1896, he was Y. M. C. A. secretary, first at the State University of Iowa and then at Michigan, and in both those institutions he accomplished a remarkable work. Cornell was fortunate enough to secure his services last autumn, and he was building up a strong body of student believers and workers. It is good that in these modern days there are not lacking men of this type who, sharing thoroughly the athletic interest of college life and known as royal good fellows, can yet do with great tact a large personal work among fellow-students.

The Outcome of the Volunteer Movement

It is frequently asked how many of the student volunteers actually go to the foreign missionary field. A fact from Japan may help to answer the question. Not long ago we reported a conference of all the Protestant mission-

aries in Japan. In connection with it there was a rally of those who had been student volunteers at home, and not less than sixty-five attended. There happened to be among them a few representatives of the Chinese field and one each from Korea and the Philippines, but the fact that fifty-two were found to be laboring in Japan shows that a fair proportion of the whole missionary forces in Japan has been recruited from this student volunteer movement, now only about fifteen years old. What is true of Japan is to a greater or less extent true of India, China and other fields. Among these fifty-two in Japan there were representatives of forty-three of the best-known colleges in North America and England and of nineteen different missionary boards. Such facts as these show the cosmopolitan and interdenominational character of the volunteer movement.

Why Mormonism Persists

Those aware of the growth of the Mormon Church in this country will not be surprised by the article of Mr. William E. Smythe in *Harper's Weekly*, in which he sets forth an explanation of the success of the Mormon Church. But those unaware of its steady growth, despite Congressional action and popular clamor, will do well to read the article. It seems to us that Mr. Smythe is quite right in ridiculing the efforts, judicial, legislative and religious, that have been made to combat Mormonism. Polygamy may be held to be illegal and may to a degree be suppressed, but polygamy is only one of many tenets of a church that waxes numerous and prosperous chiefly because it has seized fast hold of the principle of co-operation in industry and agriculture, and has offered to the restless and poor of Europe and this country fullness of things in this life. They colonize systematically undeveloped tracts of country with the surplus populations of other sections; they loan church capital to new settlers and give them the advice of experts in agriculture and irrigation. They provide social pleasures for colonists, and everywhere set up the co-operative store, where the middleman's profits come back to the consumer. They are slowly but surely extending their economic and political power over commonwealths adjacent to Utah, and indeed as far away as Mexico and Canada.

The Great Mission

The simultaneous mission intended to stir all England to new religious life is well under way, and the meetings in London are already over, though no details of them have yet reached us. An all day prayer meeting was held Jan. 21 in Queen's Hall, in which F. B. Meyer, Price Hughes, John McNeill, Campbell Morgan and Lord Kinnaird were leaders. Next day Mr. McNeill began a series of midday services at the City Temple. Dr. Joseph Parker was to preach in Guild Hall Jan. 28, at which meeting the lord mayor had promised to be present and to which the mayors of all the London boroughs were invited. It is remarkable that the secular press of all shades has expressed the warmest sympathy with the movement, while the only disagreeable criticisms

have appeared in certain church papers who regard it as an affair of Dissenters aimed against "the church." Motor cars covered with placards announcing the meetings have been circulating through every part of the city. A thorough house-to-house visitation has been carried on so that few people have escaped having their attention called to the mission. Many who at first regarded it coldly have become enthusiastic over its possibilities. Many thousands of tracts and booklets describing its plans have been circulated and 5,000 missionaries are engaged in conducting meetings in nearly 3,000 places. Certainly earnest prayer will be offered by Christians in this country for great results from these efforts, and it may be expected that they will be reproduced in this country, as was the great revival led by Moody and Sankey, which began in England and Scotland more than twenty-five years ago.

The English Bishops' Letter

The excitement in the Established Church of England which attracted so large attention more than a year ago has not been allayed. It has been pushed from view by the South African war and by the recent death of the Queen. It will yet demand that the unsettled questions concerning ritualism be answered. The bishops have all united in a letter insisting on obedience to the demand of the archbishops, made several months ago, that the ceremonial use of incense should cease and also the reservation of the sacrament. The letter is courteous, dignified and Christian. But it is not likely to persuade or compel those clergymen who love the spectacular and the expression of religious feeling in ceremonies and vestments. Those of this sort are as far out of sympathy with moderate Churchmen as Bishop Grafton of Fond du Lac is with Bishop Potter of New York on similar matters. Already clergymen are expressing their insubordination in English newspapers; and these men, who magnify as divine the episcopal authority, justify their independence on the singular ground that they venerate the office of the bishops, but lack confidence in those who fill it. The English Church has valuable rewards to offer to its clergy in social position and influence. But the effect of the bishops' letter is likely to be seen mainly in two directions. It will impel some ritualists more strongly toward the Roman Catholic Church, and the continued disobedience of those who remain in the Church of England will promote the unity of the Free Churches.

The Simplicity of Faith

Undeveloped races are like untamed children, often exhibiting animal ferocity and the grossest passions, yet capable of displaying also the attractive simplicity of the child's character. This makes fascinating the story of the New Hebrides Christians as often told by that noble missionary, Dr. John G. Paton, and again recited by him in the *Missionary Review of the World* for February. A generation ago these people were savage cannibals without clothing or written language, whose chief occupation was war, and whose religion filled them with vague terror while it moved them to deeds of

cruelty. Now 18,000 of them begin and close each day with private and family prayer and ask the blessing of God at their tables. They read daily such Scriptures as have been translated into their language and believe their teachings. They keep the Sabbath and attend church more faithfully than is done in most Christian countries. No male member of the church, says Dr. Paton, ever declines when requested to open or close a public service with prayer. They labor faithfully in their fields and give generously of their small income to spread the gospel. The natives of one island have paid \$6,000 to have the Bible printed in their own language. They send Christian teachers to the islands still inhabited by cannibals, and when some of these teachers have been murdered others have been sent to fill their places. In one instance five teachers were sent from Aniwa to Tanna to take the place of one who had died. Are any miracles of ancient time more wonderful signs to attest the claim of Christ to have come from God than the transformation of these simple savage islanders to Christian households as worthy of our honor as those of our Puritan fathers?

Current History

Shall Railway Employees Rest

Two well-attended hearings before committees of the Massachusetts legislature last week were unusually interesting. One was in behalf of a bill introduced by labor leaders and a committee of the General Association of Congregational Churches, making it compulsory for transportation companies to give all employees one day's rest in seven. Opposed to such legislation are the employees of the steam railways of the state, some of them Christians, who, looking at the matter from the practical standpoint, affirm that such legislation, while it might insure a weekly rest day, would prevent some Christians in the railway service from having that day of rest on Sunday, and thus deprive them from worshiping with other Christians on that day. Favoring the legislation were some of the leaders of organized labor in the state, representatives of the Sabbath Observance League and delegates from some of the leading Protestant denominations. The railway men contended that they knew what was best for their own interests, and asked that they be left to champion their own cause. To this the leaders of organized labor replied that there were laborers in the state other than railroad men likely to be benefited by the precedent if the bill became law, and that the railway men were, as usual, playing a dog in the manger policy. The representatives of the Sabbath Observance League and the clergymen pointed out that very often the men of a given calling know less about their own highest interests than others, and that again and again society has to interfere to save sections of the population from self-injury. It was stated at the hearing that employees of the electric railroads of the state favor the proposed law, but dare not appeal in its support. Evidence presented at this hearing shows that operatives on the steam railroads who desire to rest on

Sunday are usually permitted to do so. We believe in the principle of a weekly rest day which underlies this bill. If passed and put in operation, it may do injustice to a few; but in all the complicated industrial relations of our time the ideal to strive for is the greatest good for the greatest number, and this would be the probable outcome of legislation of this character.

Gambling and Horse-breeding

The second hearing was on a bill introduced by sportsmen and horse-breeders providing for the appointment by the governor of three members of the state board of agriculture to serve as a racing board, which should supervise the agricultural fairs and all racing contests within the state and license and regulate pool-selling. This is an old foe in an old dress, and is intended by its friends to make gambling in pools on horse races in the state legal. It is opposed by clergymen and laymen as dangerous to the community, and as a decided step backward in public morals. Representatives of "driving clubs" and horse-breeding associations appeared in behalf of the bill, some claiming that pool-selling never results in harm to men and that the habit of betting on races somehow induces breeding of better horseflesh. The legislature will probably demand evidence from less interested parties in favor of the bill before it changes the time-honored policy of the state, a policy which if it does nothing else than prevent the newspapers of the state from being crowded with news matter intended to pander to the gambling instincts of the population it would be well to keep on the statute-books. Few things about Boston are more to its credit than the absence of poolrooms and the lack of gambling tips in its newspapers.

The Wedding at The Hague

The marriage, last week, of Queen Wilhelmina of the Netherlands and Prince Henry of Mecklenburg-Schwerin was as simple and democratic a function as such



a ceremony well could be and yet be regal. Bride and her people entered into it all with a joy approaching the naive and idyllic, and the groom if abashed and disconcerted during the ceremony, and rightly somewhat miffed by his stingy treatment by the states general, only showed that he was as human as his wife's humblest subject. The queen's consort, so far as the world knows, is morally worthy of her. He gains neither the title of king nor revenues from the state by his marriage; and she in choosing him sought only a lover and not dynastic or national aggrandizement. To be sure he is a German, and Germany hopes ultimately to absorb Holland and its East Indian possessions. But Prince Henry is not, consciously at least, a pawn in that game.

Everything about the love and mar-

riage of these two well-born, well-trained royal personages has appealed to the sentiment and better side of humanity as it has read of the affair. Human love and queenly authority under constitutional forms of government have been raised in popular esteem, or rather re-established. Such forebodings as have come to mind have been due to speculation as to the stability of the autonomy of the small state, rather than to dread of evil from a *mésalliance*. Coming so soon after the end of the life of Great Britain's great queen, this royal wedding has inevitably provoked comparisons between the early lives and loves of Victoria and Wilhelmina; and while none dream that Holland under Wilhelmina has anything like the political future before it that Great Britain under Victoria had, yet all desire that the married life of the queen and her consort may be as noble in type as was that of Victoria and Prince Albert, and that Henry's influence on the Dutch court will be as beneficent as was that of Albert on Britain's court life.

The South African War

The British public now has before it Lord Roberts's history of operations in South Africa before and after his assuming command of the British forces. His statements confirm what British and continental critics have said about the inadequacy of the commissariat department and the weakness of the army on the administrative side. Lord Roberts refrains from such criticism of the generals for antiquated and short-sighted tactical management as is rife in some quarters both in and out of Great Britain. For the bravery of the rank and file and the tenacity of the soldiery in fighting under adverse conditions he has naught but praise.

The tenor of Sir Alfred Milner's recent speech to soldiers whom he was reviewing at Cape Town shows that he is squarely facing the facts of Boer intrusion into Cape Colony and is recognizing the gravity of the situation. An appeal for the enlistment of 30,000 additional mounted infantry, posted last week by the British War Office with Lord Roberts's indorsement, shows that at last the Ministry also have awakened to the gravity of the situation. General De Wet is still uncaptured and still inflicts damage on the British forces at unexpected times and places. In a few days the British Ministry will be forced to settle the problem of permitting or refusing a deputation from the Boers the opportunity of appearing before the bar of the House of Commons and stating, as did Benjamin Franklin a century ago, the demands of the rebellious, obdurate and dauntless foe. John Bull's traditional love of fair play ought to order that a hearing be given.

High Officials Indicted

The representatives of the allies in Peking presented to the representatives of China last week a formal indictment of twelve men occupying high places in China at the time of the Boxer outbreak whom they hold responsible for the reign of terror and destruction of foreigners, and whose death they demand. Two of the three are now dead. Two others, Prince Tuan and Duke Lan, are supposed to have such military resources and such intimate

relations with the empress dowager and the dynasty that while nominally condemned to death they will be let off with banishment, the Powers assenting. The allies are now awaiting the formal reply of the court to their demands. The tenor of Li Hung Chang and Prince Ching's utterances indicates compliance with the demand of the Powers. Rumors of an imperial rescript ordering a sweeping reform come from Shanghai, and Minister Wu in Washington is said to be aware of its existence. But nothing definite concerning it can now be stated. There are many indications of dissension among the Powers on minor matters, the French military force, for instance, being quite uncontrollable by Count Waldersee. The American claims for indemnity due for damage to private or corporate property are said to amount to about \$800,000, of which \$300,000 is due for damage done to business establishments, the remainder for damage done to mission properties. The American Board claim is \$64,410.

In two states in the West, Kansas and Colorado, efforts are now being made to restore capital punishment for murder, and in Massachusetts strenuous efforts are now being made to induce the legislature to favor the abolition of capital punishment, the attorney general of the state favoring such a radical change. Here we see what variations of public opinion are possible at the same time in this huge nation. The younger commonwealths seem to be reacting from the new to the old, while the ancient commonwealth is for the first time feeling the ground swell of that wave of sentiment which denies to the life-for-a-life policy much, if any, deterrent effect upon crime.

Saloon-smashing Crusades

The career of Mrs. Nation in destroying liquor saloons in Kansas has become an affair of national interest. The evils that will result from it are already appearing. In several other states women have wrecked saloons. In Chicago a number of women followers of Dr. Dowie, who believe in faith cure without medicine, have demolished the furniture of several drug-stores. It is likely that crusades will be undertaken against other things of which many good people disapprove. When excitable women find that they can wield the hatchet without immediate penalty to themselves, the limit of their achievements is not easily set.

On the other hand, Mrs. Nation and her followers in Kansas have not had their due in the newspapers. They have seen saloons by the score openly defy the law for years, and know that a multitude of young men have been ruined in them. Temperance reformers have constantly boasted of the success of prohibition in Kansas, with 1,500 saloons doing business before their eyes. The people have had the prohibition law they wanted, the drinkers have had their liquor, and the authorities for years have looked on unconcerned.

Mrs. Nation has made her protest against these disgraceful conditions, and has made it felt. She has destroyed the property of lawless saloon keepers and

frightened many others into closing their houses. She has had audience with the governor, state and county attorneys and both houses of the legislature, has denounced their hypocrisy and at the same time talked good sense to them. She has triumphantly compelled the attention of the people to the work of the liquor saloons in destroying character and ruining homes, and to the work of the state in promoting lawlessness by making laws and leaving them a dead letter on the statute-books. In Topeka, the capital, which for years has been oversupplied with "joints," a mass meeting of some 3,000 citizens last Sunday issued an ultimatum demanding that these places be closed before next Friday noon.

Mrs. Nation has won admiration as a heroine without the physical attractions which are usually inseparable from heroines. She is a plain old woman. But she has an unselfish purpose, a tender heart, a splendid courage, a keen sense of humor and a conviction that she is doing the will of God. Her lawless destruction of property brings no gain to her, but she believes that it protects children whom she loves from coming terrible temptations to self-destruction. And she has the excuse for lawlessness that she has waited long in vain for those appointed by law to do what she has undertaken to do. The West has produced train robbers and other desperadoes whose deeds of daring have won wide admiration, in spite of the fact that they gained riches by lawlessly spoiling society. Lawless deeds of daring by women in a good cause will appeal to a far larger class, and the romance of it is not, as in the other case, altogether unwholesome.

We cannot commend Mrs. Nation's career as an example. Many women will attempt to follow it who will only succeed in doing mischief and getting themselves into trouble. We cannot wholly commend Mrs. Nation, and we do not see how she can escape legal punishment eventually, 'but we cannot forbear to express our sympathy with her aims and our admiration of her bravery. To close liquor saloons anywhere is a great gain to humanity. To show the worse than folly of passing laws and leaving them to be dishonored is a gain to righteous government. And while it is plain that lawlessness encouraged breeds anarchy, it sometimes also, when done for righteousness' sake, rouses people to repentance and self-purification. We hope the saloon-smashing crusades may result in permanent gain to the cause of temperance.

A correspondent of the *American Churchman*, dwelling upon the variety of rites of the mass which the Roman Catholic Church permits and provides for in Rome and the East, goes on to say:

An exalted personage in Rome told me a remarkable circumstance in regard to these Oriental rites. He said that not one of these rites was in a spoken language of today. It was as though God the Holy Ghost had perfected the liturgy in each instance, and then had crystallized the form, stopping the use of that language in daily conversation, so that the great doctrines involved might never be changed. It is a beautiful thought and one we may treasure and regard as true, for surely our Prayer-Book and Bible English is daily becoming farther removed from the English in colloquial use.

Is not the *naïveté* of this delicious? God is too great and good to be addressed in the vernacular. Not only must there be special vestments and ancient formularies, but an unintelligible speech. The *American Churchman* is published in Fond du Lac and is the organ of the Ritualists.

Unfair to the Churches

We have read with regret the Confessions of a Minister's Wife in the February *Atlantic*. From the literary point of view this article is a decided addition to the many attractions of this issue of the magazine. And we hold no brief for the ministry or the churches. We welcome all criticism adapted to correct whatever is amiss with them. But in important particulars this article seems inaccurate and misleading.

If it be true that a pastor cannot carry out his ideals, is it not equally true of every one else? They must be very few in any profession or occupation who do not usually find attainment falling short of legitimate ambition and effort. Is financial stringency general among the churches? Is it fair to imply that, as the rule, "the demand for sumptuous buildings, costly organs, Tiffany windows, and elaborate decoration exceeds the cash on hand?" Is it true that ministers commonly use sensational methods to draw congregations? Is it not rather the fact that those who do use such methods suffer distinctly in public estimation, especially among other ministers?

Is it accurate to portray ministers and peoples, "in mad search for dollars," as depending upon church fairs, concerts, etc., to raise money, especially for benevolences? Are ministers and churches estimated principally by the net results, as indicated by mere numbers of additions? Are preachers afraid to say what they believe lest some of their hearers or some denominational dignitaries take offense? Is an honest minister, who makes the religious life practical and genuine, almost, if not actually, certain of having his salary reduced and of being tried for heresy? Does the caste spirit dominate the churches? Are missionary gifts seldom genuine and loving?

These questions answer themselves for any one whose acquaintance with Christian churches is wide and intimate. This minister's wife could support every one of her statements by reference to this or that minister or church. But she has left, however unwittingly, the impression that the evils alluded to are general, if not universal, and are characteristic and dominant. Certainly this is not the fact. Such unqualified statements as hers in regard to them are exaggerations. Neither her name nor her denomination are stated, but either her range of observation has been limited or her judgment has been hasty.

She corrects some common misunderstandings successfully. She pays deserved tribute to the frugality and financial integrity of the ministry. She explains that the minister's wife now rarely suffers from undue parish demands and that his house no longer is expected to serve as a free hotel. She puts just emphasis upon the value of parish calls. She suggests possibilities of improvement in the Sunday school. She makes some-

telling forecasts, as when she writes: "Federation of the denominations at home is more likely to come at the instance of the missionary abroad. He sees the waste of money and the waste of spiritual power which spring from divided effort, while we at home have our eyes fastened upon the ledger books of our missionary boards."

But her article as a whole is an overstatement, and it has one other conspicuous lack. It almost wholly disregards the spiritual side of the church's life and work. It is not absolutely oblivious of this, the most distinguishing and notable feature of the ministry and the church in spite of all their defects, but no adequate and hearty recognition is given. The lower, material, mechanical aspects of Christian experience and service are dwelt upon, almost as if there were no others. The higher, nobler, more truly characteristic aspects are almost neglected. Most ministers and most churches will feel, and, we believe, with reason, that, however unintentionally, the writer has misrepresented them. Her article is spirited, finely written and very readable. But it is not as broad, accurate and fair as it ought to have been.

A Monopoly in Steel Manufacture

There are good reasons for believing that within a week or two a federation or consolidation of vast corporations engaged in the steel making industry and allied forms of production, with a total nominal capital of not less than \$600,000,000, will be effected either in the form of confederation or by absorption in a new, single corporation. The chief factors in this new deal are Mr. J. Pierpont Morgan, fresh from triumph in a similar consolidation of the anthracite coal industry of Pennsylvania, the Rockefeller family and its subordinate and co-ordinate magnates and Mr. Andrew Carnegie, whose consent to the arrangement has just been won. He retires practically from active management of his various, vast industrial plants in Pennsylvania, and consenting hereafter to draw revenue from his share of stock in the new company, which revenue, it is announced, he will dispose of hereafter to worthy educational institutions, libraries, etc., at the rate of \$1,000,000 a month, and still be rated as a man with several millions income annually.

Later some of the grave problems raised by this and other almost equally vast recent combinations of capital in this country we hope to discuss. Suffice it now to say that such unprecedented financial resources and economic power in the hands of a few men compel them to act with a circumspection commensurate to their wealth, lest they excite the public to acts of unreasoning, unreasonable restriction. The power must be made to redound to the public's welfare and to national progress, or, sooner than we think, the concentration of industries in the hands of the few will force governmental ownership. Any attempt by these men to retain for the few an undue share of the vast profit which comes inevitably from the restraint of competition and the elimination of waste caused

by rivalry will not be tolerated. But if the consolidation of capital and power gives the American consumer of steel in its manifold forms cheaper steel, steel as cheap as the monopoly sells it to the foreign consumer, and if through the concentration—and this is what Lord Rosebery in his recent speech to the British public on the dangers of American competition distinctly foresaw—the American iron, steel and hard goods manufacturer gains even more of the world's trade, then Mr. Morgan and Mr. Rockefeller may go their way comparatively unconcerned.

That so vast a reorganization should be undertaken without any recourse to European supplies of capital, and without any disturbance of the money market, is proof positive of the new status of the country in the realm of high finance. No longer a debtor, but now a creditor, nation, we provide sinews of war for our own regiment in the industrial army and loan to Germany, Great Britain and Sweden beside.

Fixing the Heart on God

Throughout Christian history no characteristic of the genuine believer has been more noteworthy than the fact that God is the chief subject of his thought and affection. He may be the busiest of men, with large and diversified interests of all sorts, and he may have gained success and honor by his energy and skill in his occupation. But it is his peculiarity that he is animated in all his business or professional intercourse by the distinct purpose to serve God, and that, whenever there comes an interval, his thoughts turn at once in some form to his Heavenly Father. He does not parade the fact. He is more apt to be reticent about it. But, as you grow intimate with him, you learn that his relation and that of his fellows to the Almighty, his obligation to live righteously, and his privilege in experiencing and illustrating the divine love are the background and foundation of all that he does and is. His heart is fixed upon God.

Many consider such piety as sentimental, but it is the very opposite. Nothing is more in accord with practical good sense. We need the sustaining power of God every hour. We need divine protection, enlightenment and guidance. We need the assurance of forgiveness and the conscious appreciation of the Holy Spirit's presence and help. Our religion is worth next to nothing, and becomes hardly more than a mockery, if our attention and affection be not centered primarily upon God. There is no other education more illumining and ennobling than that due to such reverent intimacy with him. Nor is there any other happiness so precious and rewarding as that which grows out of the effort to become ever more and more closely identified with the source of all cheerfulness, strength, grace and holiness of character.

How often we have been helped by the example of some noble Christian men or women, and we gain this help by fixing the heart upon them, studying them with admiring affection so that we may imitate them. Similarly, only in a higher

degree and with more zealous endeavor, should we fix our hearts upon God. He has given himself to the world in Jesus Christ on purpose that we may be able in some measure to understand him and follow in his steps. To have the mind and the heart thus fixed upon him protects us from the power of temptation, inspires us with heavenly ideals, directs us in the way of his will for us, and secures us the present and eternal delight of his tender fellowship.

In Brief

W. C. T. U. leaders generally have repudiated Mrs. Nation's methods, while admiring her courage and sympathizing with her aim.

Rev. E. M. Noyes's thoughtful article on The Twentieth Century Prayer Meeting will be followed by a symposium on the subject and by suggestive articles on the way various pastors conduct this service, so vital to the church.

The trustees of Princeton Theological Seminary are appealing for increased endowment. Shrinkage of interest rate has seriously affected it as it has all other educational institutions. They are asking for half a million dollars.

The British papers are full of most interesting matter relative to the dead queen. Dr. Joseph Parker, in the *British Weekly*, tells how he, a sullen republican in spirit, was hypnotized into enthusiastic cheers for the queen the first time he saw her, her gracious presence and smile melting his sullenness.

Are you an optimist or a pessimist? Suppose you decide the question according to the definitions which a college president gave at the Auburn Seminary Conference last week: "A pessimist is one who is satisfied that what ought to be will never be, while an optimist is one who is satisfied that what ought to be will surely be."

It may be true, doubtless is true, that the multiplication of sects in this country now is not as rapid as it used to be. But they still are numerous. A recent census of the religious preferences of the people of the city of Buffalo, N. Y., taken in one day by two thousand workers, disclosed not less than forty-three different sects there.

A professor in Warsaw University lectured before St. Petersburg savants last week on the antediluvian race of giants discovered by him in north Russia, whose skeletons measure three meters in length and are perfectly preserved in the smallest detail. Parents now can answer with less qualms of conscience the questions of children brought up on Jack the Giant Killer and similar literature.

The latest compilation of statistics of the Friends in this country show that, whereas during the past year there have been 924 deaths among the adherents of eleven of the yearly meetings, there have been only 772 births. The *American Friend*, commenting on this suggestive fact, admits that the denomination has no present ground to hope for growth if it depends solely on birth increase.

The public, while it must suspend judgment on the tragedy in Arlington, N. J., until the affair is investigated judicially, cannot be restrained from noting how easy it is for a clergyman's good name to be ruined and life imperiled if a woman sees fit to arouse the jealous anger of a husband. On the other hand, in no calling is it easier for a wolf in sheep's clothing to prey upon the defenseless than in the calling of the ministry.

Editor Hoss of the *Christian Advocate*, Nashville, is after Editor Buckley of the *Christian Advocate*, N. Y., for saying that

"From Wesley through the long line Methodists have considered the eldership as an order distinguishing the person who receives it from the laity, not in the sense of mere office, but of a special divinely originated vocation." Dr. Hoss says that that opinion is Methodist High Churchmanship; and he will have none of it.

Bishop Warren of the Methodist Episcopal Church uses *Zion's Herald* to "gently lift into the pillory of ecumenical publicity and placard as an instructive example of immortal mendacity" the ancient allegation that the early Methodists were indifferent to or hostile to learning. He claims that from 1784 to 1884 the Methodist Episcopal Church established 225 classical seminaries or colleges in this country, or one every fifth month "through a hundred toilsome years."

Close upon the transfer of Prof. F. K. Sanders from the college to the divinity school faculty of Yale University follows the appointment of Prof. Charles F. Kent to the chair of Biblical literature at Yale. He now occupies a similar position at Brown University and is one of the ablest of modern Biblical scholars. Yale is certainly making some serious depredations on her neighbors upon the North and East these days, but that comes, we suppose, of being 200 years old.

The episcopal polity does not seem to be working harmoniously in the African Methodist Episcopal fold. Bishop Turner, the senior bishop, having claimed the right to arrange the order of episcopal visitation, his fellow-bishops opposed his claim. Whereupon he resigned his position as "chairman of the House of Bishops," and in a letter to the church at large affirms that the next General Conference would better elect an archbishop or metropolitan, or some kind of an episcopal chieftain, if it desires the peace and harmony of the church.

The Herald and Presbyterian takes Prof. Herick Johnson of McCormick Theological Seminary severely to task because, in a recent letter of advice to one who had asked for a list of twelve books which every clergyman should have in his library, he did not include sound works on Calvinism by Presbyterians in good standing, and did include the works of Professors McGiffert, Driver, Briggs, Salmond and Clarke. *The Herald and Presbyterian* comes nearer being a voice from the tombs than any other journal which we receive.

The public relations committee of Hartford Theological Seminary has gathered interesting information concerning the religious character of college students. Returns from fifty-two institutions, including nine state universities, show that seventy per cent. of the senior classes are Christians. In eight colleges all the seniors are Christians. Out of 212 candidates for the ministry in these institutions, forty-nine are looking definitely toward the foreign field. These facts show that Christian influence is stronger than ever before in colleges and that it encourages the self-sacrificing type of Christian character.

The school of theology of Boston University makes an appeal for more money, and offers a comparison with Congregational schools which ought to set their trustees to thinking. According to this statement the annual expenses of Andover, Hartford and Yale Seminaries last year aggregated \$156,591, with twenty-five professors and 171 students. The expenses of the Boston school were \$24,809, with eight professors and 178 students. If this statement is correct, it seems to us, in view of the considerable number of Methodist students trained in this school for Congregational pulpits, both that larger funds ought to be raised for the Boston school and that some method of consolidation of the three Congregational seminaries ought to be considered in the interest both of economy and efficiency.

From Day to Day

BY ALLEN CHESTERFIELD

Not a few of us who heard Will R. Moody at the Boston Congregational Club, the other night, were inclined to say as we came out, "He is the son of his father." It is not the mere physical resemblance, though the build of the younger man is sufficiently like that of his father to identify him. But certain characteristics of his brief but effective address constantly brought the great evangelist to view. Will Moody, like his father, goes straight to the mark. He had, indeed, a brief sentence of courteous acknowledgment of the generous applause with which he was received, but he then plunged into his subject, the present opportunity for revival work. He too, like D. L. before him, deals with the concrete rather than with the abstract. He uses everyday illustrations. He puts himself in the place of the man outside the churches and thinks what under those circumstances would attract him to religious services. This practical quality, so eminently characteristic of the founder of the Northfield schools, is bound, I believe, to emerge more and more conspicuously in the administrative work of the son, and I should not be surprised if he developed more than the ordinary ability as a platform speaker. He is not less warmly evangelical, not less in earnest in his desire to lift this world out of its sin than was his father, and he is singularly free from all blemish of pride of descent and of undue valuation of his own importance to the world. His many friends, who have watched him carefully during the past year, as great burdens have been laid on his young shoulders, have rejoiced to see how steadily he was carrying himself.

Another mark of the younger Moody prophesies a larger influence in certain circles than the father ever exercised. Will Moody is a Yale graduate, has traveled widely and has kept apprised of the movements of modern thought. He is in certain sense a cosmopolitan, and has the culture as well as the training of a university. He will understand better than his father did the position and the attitude of exponents of the so-called "new" theology, like Dr. Gordon and Dr. Munger; he will never declare war against the higher critics and he will look for every possible point of affiliation between himself and men of other schools of thought. To have such a man at the head of the Northfield movement will be a positive gain to it.

When will the old-time conception of the diaconate yield to a more sensible and workable theory? I have been serving lately on a nominating committee to name two deacons for short terms of service. We went to men in every way qualified for the office, but were met with the excuse that they were not suited to the position. In the mind of every one among at least a half-dozen approached was the same notion of what a deacon ought to be; they saw snowy white hair, a dignified mien, ability to offer long and prevailing prayers and a congenital disposition for visiting the fatherless and the widows in their affliction. Now, as a matter of fact, in the church to which I belong there happen to be only two men with snowy white hair, and they are already deacons, so what were we to do? The fact is, while the churches in seeking a minister today covet a modern man and never think of going back for their ideal to the old-time New England clergyman of a generation ago, the inherited conception of the diaconate still persists in many places, much to the injury of the churches and to the sidetracking of men who ought to be serving as standard bearers. As the missionary said, when he was criticised for the caliber of the church members in a rough community, "If the Lord wants a church at Rock Bottom, he will have to make it out of material already there." And if our churches are to be manned with

proper officers we must utilize the material now available, the presidents of our Endeavor Societies, our doctors, lawyers and business men, and not try to fit the material of today into the mold of long ago. I hope to see the time when the name and office of deacon shall not be looked upon with aversion by so many earnest, sensible, competent Christian men.

Reference has been made to the influence which the Oberammergau Passion Play had upon the late Governor Wolcott, when he observed it last summer. Asked by a friend how it affected him, he said: "I had to go to my room and think it all over." A Brooklyn minister, who was also at Oberammergau last summer, was telling me recently of the change in the attitude of an Oxford man by whose side he sat during the entire drama. This Oxford scholar told my friend at the outset that he had no sympathy with the underlying religious motive and no special interest in the historic events which the play portrays; he was simply there, like a multitude of tourists, to see a far-famed spectacle. As the play went on, my friend noticed a change from hour to hour in the temper of his companion; he grew more serious, seemed to be more profoundly moved, and when the final thrilling scene had been enacted and the great company arose to disperse, he turned, with tears in his eyes, and said, in substance: "I want you to understand that my feeling about this matter has undergone a complete change. There is something tremendously affecting about this story of the Nazarene, this mystery of his life and death. It is a story that has mastered the world, and I confess that it has mastered me."

In all that has been said pro and con respecting Mrs. Humphry Ward's latest story, *Eleanor*, not too much emphasis has been laid upon the distinctively Christian element in the book. Many of us had been hoping that Mrs. Ward would sometime present a fairer and more winsome type of the Christian believer than appeared in Robert Elsmere, David Grieve or Helbeck of Bannisdale, and in the most attractive figure of this new book, Lucy Foster, our desire is to a large degree met. To be sure, she is not set forth as an aggressive, evangelical Christian. Mrs. Ward could hardly have made her that, but all that is strong and generous and beautiful in Lucy Foster's character is rooted in the old-time Vermont religious tradition and atmosphere in which she had grown up. She broadens as she comes in contact with the enlarging influences of old world life, but there is no hint that she shifts to any extent her personal religious point of view.

As for the main character of the book, Eleanor herself, what is the story of her fragile life but the depiction of a genuine conversion from passionate envy and a blind self-will to glad acceptance of the Christian law of sacrifice? This Mrs. Ward could not represent—and we would not want to have her—in the conventional fashion, but that the plain, loving words of the priest, unfrocked, but still loyal to the central truths of the Holy Catholic Church, had a great influence in effecting this transformation, the whole movement of the story goes to show. There is not a finer passage in any of Mrs. Ward's books than that in which this priest called Eleanor's attention to the tremendous appeal of the Cross of Christ, and of the majestic human figure upon it. No woman could have written that were she not touched in the deep places of her life by the fact of Christ and his infinite meaning for mankind. I regard Eleanor as the most consistent, artistic and effective story which Mrs. Ward has written, but aside from its absorbing interest as a novel, and its wonderful understanding and setting forth of historic and modern Italy, it seems to me to show that Mrs. Ward has traveled far from that negative and critical mood out of which Robert Elsmere was born.

A Century's Influence upon the Conscience of Christendom*

By Rev. Edward M. Chapman

On an October day in 1885 a notable funeral procession left a house in Grosvenor Square, London, and began its journey southeastward to Westminster Abbey. It was one of the simplest that ever had the Abbey for its destination—only a plain, closed hearse, followed by a few mourning coaches, private carriages and hackney cabs. But it passed through a multitude the like of which had never thronged London streets before. Greater crowds there may have been, but none so singularly constituted or more generally grief stricken. Thousands stood in Grosvenor Square; multitudes of the city's toilers, each with his or her simple badge of sorrow, marked the route; while in Parliament Street a host of deputations, bearing draped banners with such inscriptions as "Naked and ye clothed me," "A stranger and ye took me in," awaited the procession and found their places in it as it passed.

The Abbey was crowded with all sorts and conditions of men. The royal families of two great nations were represented. So were both Houses of Parliament. So were the costermongers and flower-girls of London. Indeed, it was the vast multitude of humble folk that added greatest impressiveness to the obsequies of a man concerning whom his biographer could truthfully say that he had "clothed a people with spontaneous mourning and was going down to the grave amid the benedictions of the poor."

Such was the public funeral of Anthony Ashley Cooper, seventh Earl of Shaftesbury. I have referred to him because his life of eighty-four years covered so much of the nineteenth century and because it illustrated so well the influence of conscience upon the century's life. "My Lords," said the Duke of Argyll in 1885, "the social reforms of the last century have not been mainly due to the Liberal party. They have been due mainly to the influence, character and perseverance of one man—Lord Shaftesbury." And so worldly wise a statesman as Lord Salisbury admitted this to be a true representation of the facts.

Not long before his death Lord Shaftesbury, in a conversation with a friend, remarked: "When I feel age creeping on me and know I must soon die—I hope it is not wrong to say it—but I cannot bear to leave the world with all the misery in it." The words were characteristic of the man who uttered them, and they are scarcely less characteristic of a sentiment which has steadily increased throughout Christendom during the century's years. Men have been less able to rest in face of the world's suffering, content to count it a part of the general order of things, than they were during the eighteenth century. The temper of that age was philosophical. Its philanthropy was largely academic. The French philosophers and encyclopedists set forth conditions with which they proposed to deal in a calm and dispassionate way, and the outbreak of revolutionary fury was due

in considerable measure to the impatience which hunger and nakedness generally feel toward the philosophic temper. The philosophers poured out their theories upon a long repressed people as one might pour water upon quicklime to relieve its parched and thirsty look, little suspecting the inevitable ebullition.

In England and America conditions and methods were different. The people had enjoyed generations of experience in self-government. The religious institution of the church, while it had been miserably slothful and indifferent in its service of the people, had not in any considerable degree oppressed them. Moreover, a great religious revival had taken place, growing up, it should be remembered, out of the church itself, at which ecclesiasticism might look askance, but which it could not venture to persecute. This evangelical revival made its appeal mainly to the individual. It roused him primarily to concern for himself. But when it had its rightful way with a man it did what evangelical religion in its purity always does—taught him concern for others and the need of self-mastery that he might serve and lead them. The burden of the great evangelical leaders of last century was, "One is your Master, even Christ." "All ye are brethren," followed as the natural corollary to that proposition. Hence it came to pass that the way was open for the social conscience to prove itself a greater force in the world's life during the nineteenth century than ever before.

It is necessary to remember, however, that a distinction is to be made between the merely sensitive conscience and the enlightened conscience. For the purposes of the kingdom of God it is quite as needful to educate as it is to arouse, though in point of time the awakening must precede the training. Henry Drummond's favorite dictum, "No man is ever saved in his sleep," being as true of societies as of individuals.

An instance of this may be found in the experience of the famous evangelical preacher, hymn-writer and friend of Cowper—John Newton. He began life as a sailor; and after he became a Christian made several voyages as master of a slave ship. There is no reason whatever to doubt the absolute sincerity with which he records his gracious religious experience on some of his voyages or the honesty with which he caused thanks to be offered publicly in church on his return from one of them, because it had been made without the loss of a slave—a rare occurrence, and one which speaks volumes for Newton's humanity. He carried slaves in a day when the conscience of Christendom was not yet aroused upon this particular matter. But he lived to see a day when the consciences of good men were not only aroused, but enlightened, with reference to the bitter wrong of it. If cultivated Englishmen or Americans had been told in the middle of the eighteenth century that Christ's law of love forbade the holding of slaves, they would very

likely have treated the proposition with scorn, or possibly have admitted it as one of those principles, supposedly true in theory, but incapable of application in practice. They would have been reasonably sure to say, moreover, that the demands of colonial life and industry answered the question once for all, and that must be the end of it.

But it was not the end. The end appeared only when agitators like Wilberforce, Clarkson, Zachary Macaulay and later the American Abolitionists roused the conscience of Christendom with reference to it; when men took sides upon it, grew restless and earnest and angry over it, complicated it with other questions only to find that it persisted in retaining its individuality, and finally awoke to the ultimate fact that the only way into social peace and health lay in following the dictation of Christ's law concerning it.

The period that often separates the awakening from the enlightenment of conscience is generally a time of suffering for the individual. In the case of society it is that period of envy, hatred, malice and all uncharitableness which so often disfigures the history of great reforms. It is the hey-day of the man who loves to belong to the "anti" party, whatever it may be. He has his uses. Let us honor him for some of the difficult tasks which he has accomplished even while we deplore the destructive and altogether ungracious spirit in which he has too often gone about them. The impracticability of the political prohibitionist and the scolding of the Anti-Imperialist today do quite as much to make people cross as to make them wise. The mass, even of good men, shrink from casting in their lot with those whose program is mainly negative. They remember that even the Abolitionist accomplished comparatively little until he joined forces with those who made a great, positive demand for the preservation of free and well-ordered government.

In the century just ended the conscience of Christendom has grown sensitive. It can no longer be quiet in face of life's sorrow and wrong. When Madame Darmestetter, in her *New Arcadia*, sang, "Others shall learn and shudder and sorrow and know What shame is in the world they will not see," she voiced the sense of an increasing multitude who feel as never before that if one member of the social body suffer all the members must suffer with it.

It was Lord Shaftesbury's lot to illustrate in an eminent degree this sensitiveness of the social conscience. In a less degree he illustrated its enlightenment. He was a conservative in politics and in theology. But he could not rest in his conservatism while men suffered; nor could he rest in any program of mere protest. He originated or identified himself with many diverse schemes of benevolence. Some of them were wise and some were foolish; but there was always oil enough in the lamps of the wise to make a very hopeful and enlightening glow even after time and the hour had

*The first of a short series on A Century's Influence.

snuffed out the flickerings of the foolish. One secret of his success was that he was always after something which should make the permanent lot of the man he helped more tolerable and his chance in life larger. Lord Shaftesbury, Tory though he was, wrought at one of the greatest tasks of the century—"a definition of man," to quote Professor Nash's pregnant words, "that should take in the down-most man."

It is toward a social life lived in the light of such a definition that conscience has been forcing Christendom during the last hundred years. It is beside the mark to object that Christendom has moved with very unwilling feet toward this goal. Conscience is often obeyed unwillingly—so unwillingly, sometimes, that the resistiveness almost obscures the fact of obedience. But it remains true that conscience, once thoroughly roused among Christian people upon any large matter, is a more persistent and troublesome antagonist to sloth and wrong-doing at the beginning of the twentieth century than ever before, and that this same conscience, when scientifically enlightened, has become the most irresistible force that modern society knows.

Happenings in Washington

BY LILLIAN CAMP WHITTLESEY

Memorial Services for the Queen

Aside from the official demonstration at the passing of England's greatest sovereign, sorrow and reverence were as heartfelt here as in any city of America. The *porte-cochère* of the British legation is still draped in black and the English flag at half mast. On the news of her death and on the day of her funeral, all the flags upon the public buildings were lowered. The memorial services were held at historic St. John's, where Sir Julian Pauncefote attends. Admittance was by cards sent from the British embassy. These were taken at the door by servants in mourning livery. The chancel and columns were hung with purple draperies caught up with palms, white lilies and roses. All the diplomats were present as well as the officials of our own government. Sir Julian met the President at the door and walked with him to his pew. At the close of the service he escorted him down the aisle. The rector, Dr. Alexander Mackay-Smith, D. D., with other clergymen, conducted the service, which followed "The order for the burial of the dead." Bishop Satterlee made a brief but beautiful address. The streets about the church were thronged with people, who stood in respectful silence till the church was emptied and the last carriage had rolled away.

The Marshall Centennial

It is not often that four joint sessions of Congress occur during the short session. This is a centennial, as well as an electoral and inaugural, season. These official assemblages are always in the House, the largest room in the Capitol, and it is a tight squeeze to provide seats for all who have a right to the floor. Extra chairs are brought in, and the Democrats go over to the Republican side, apparently relishing the change, while the senators take the vacated seats. The Marshall centennial was not heralded by

a procession, but I fancy that the robed and dignified first Chief Justice, gazing over the city from his stone easy-chair, received the silent salute of most of the people who passed up Capitol Hill to do honor to his name and fame. The President and his Cabinet and, of course, the justices of the Supreme Court were there. In the galleries were many representatives from bar associations here and elsewhere, also nearly fifty Marshall descendants and relatives.

Chief-Justice Fuller presided over the exercises. His slight form, clear-cut face and snowy hair and mustache made up a presence almost as ethereal as the shade of the illustrious jurist which he evoked. But there was nothing ghostly in his rapid sketch of the first Chief Justice as an expounder of the Constitution. The public schools made much of the day, and in the evening there was, at the Arlington, a grand banquet for lawyers, with Mr. William Wirt Howe of the American Bar Association as toastmaster. Justice Marshall's statue, bust, portraits and decisions are a part of the capital. For a generation of years he presided over the most august body of the nation.

Marshall Hall

There is a beautiful spot down the Potomac below Mt. Vernon and on the opposite shore, now given up to planked shad and merrymakings, that is a namesake of the great jurist. The hospitable colonial home is well preserved, many of the out buildings remain, and not to spend a few hours on the green lawns of Marshall Hall is to miss one of the pleasant outings which the surroundings of Washington afford. The question was recently raised whether this mansion on the Maryland shore had ever been the home of the eminent Virginian whose centennial into public office has just been celebrated. After consulting various guidebooks, encyclopedias and biographies in vain, and asking a number of persons who might have known but did not, I found an old gentleman in a basement bookstore on F Street, whose long life has been spent in the District and whose knowledge of men and localities is very accurate. "Was Marshall Hall ever a home of Chief-Justice Marshall?" I asked. "Never heard so," he replied. "Don't know who did live there, but whoever 'twas they gave it the name Marshall because it was honorable, like the name of Washington." "Used to know the judge's brother well," he added. "We often talked together." Somehow these words brought the justice nearer than all the speeches and articles of the week. I was looking into the dim eyes of a man who used to chat with John Marshall's brother.

The Counting of the Electoral Vote

No superstition seems to attach itself to the fact that the counting of the electoral vote will fall upon the thirteenth. The votes are now arriving by special messengers from each of the forty-five states. California has provided a golden box in which to transmit hers. They are all placed in a steel safe in the Vice-President's room. On Wednesday the votes will be taken from the safe and placed in two new, plain boxes, made for the purpose, and carried to the House. There in the presence of the two houses, with Senator Frye in the chair, the boxes will

be unlocked, the packages opened and the votes counted. Then it will be certainly known upon earth that William McKinley is elected President and Theodore Roosevelt Vice-President.

The Inauguration

Tiers of skeleton seats are rising around the Treasury and along the avenue. The investment, in view of the vicissitudes of early March weather, is something of a lottery. Tickets for the ball are in demand from all parts of the country. For those who feel unequal to the price, carriage hire and dress involved, there will be the promenade concerts, when for a dollar, on foot and in street dress, one may see the beautiful decorations of the Pension Building, used for the fifth time for the inaugural ball, which is more properly a reception. There is too great a crush for dancing. Any one who may be disturbed at thought of the President and Mrs. McKinley and the ex-governor of New York and Mrs. Roosevelt engaged in the giddy maze of the waltz on the night of March 4 may put the vision aside. Their progress through the rooms will not even be a quickstep, but a matter of difficulty, and with the aid of an escort to clear the way.

The Logan Statue

After a series of trials with the transportation companies, on account of its size, the statue of Logan has been brought to the city and placed aloft upon its pedestal. A huge canvas bag is drawn over it, from which the horse's ears protrude. It looks like an enormous camel with delicate, prancing legs. When the wind flaps the sides of this white, grewsome thing it is enough to frighten the children who play in the park in the daytime and the colored youth who stroll through it at night. It is hoped that the unveiling may be soon.

Mt. Pleasant Church

Last Sunday Mt. Pleasant Congregational Church received twenty-five members, fourteen on confession. This makes the membership within twelve of 400. Not a select and exclusive set, but an elect company, who crowd themselves to welcome strangers, and who long to break down the middle wall of partition and cover their building lot with an ample auditorium. Their benevolences last year averaged \$3 per member and home expenditures \$15. The men's club registers 100, and its recent meeting was addressed by Representative Roberts of Massachusetts on Good Citizenship. Rev. M. Ross Fishburn and his wife are greatly beloved and appreciated in their active parish.

Feb. 8.

The generation, we are told, needs a new presentation of Christianity. It may be so, but how is it to be given? Not in new intellectual speculations or philosophical theories, but in new men, possessed, as those old Puritans were possessed, by a faith in God which quickened the conscience and governed the life. Their strength lay not in their methods, not even in their stern law of life, least of all in their organizations, but in their personal godliness. Emphatically they are servants of God. In some respects our idea of that service may differ from theirs. But at least let our loyalty be as pure, our enthusiasm as fervid, our obedience as absolute.—J. Guinness Rogers, D. D.

Old Bowen's Legacy*

By Edwin Asa Dix, Author of "Deacon Bradbury"

CHAPTER VI.—CONTINUED

For a long time overstrained Mrs. Coe continued to cry—first vehemently, copiously, then more quietly—while her daughter's fair fingers stroked her hair or clasped her hand, or gently busied themselves in similar little offices that spoke sympathy and alliance more openly than words would have done. Gradually the mother, relieved by the paroxysm of grief and weeping, regained composure, but with determination unchanged. This determination she imparted to 'Vinie, saying little of the morning's events, and seeing as she talked that even the little was unnecessary. The daughter seemed to divine the whole affair by some swift intuition or long-accumulating perception, and, while startled and keenly distressed, she uttered no word to turn or dissuade her mother, partly as seeing the futility of any remonstrance and partly as impulsively indorsing the act. She forbore, as did the other, all direct condemnation of her father.

Mrs. Coe's face from the time that her husband had laid rough hands upon her had never parted with a certain frightened, yet fixed, expression, as of a new, but irrevocable, realization of tragic facts. Rising, she insisted that 'Vinie should eat a little breakfast, and, going upstairs, she proceeded mechanically to gather together her things. Her daughter soon followed her.

"Mamma," said 'Vinie, timidly, "I'll stay."

Mrs. Coe looked up, for the moment disconcerted. Her daughter's moral desertion would have been a hard additional thing to bear, though it would not have shaken her purpose. But 'Vinie's was no desertion; rather truest loyalty.

"O, it's for you!" she cried, catching her mother's glance. "Did you think it was because I wanted to? You know how I just ache to go with you. But what could you do with me? And there are the boys to look after. You know that the thought of them is 'most killing you, this very minute."

"O, 'tis, 'Vinie!" cried the mother, miserably. "I can't leave 'em; an' yet I can't take 'em. Ef 'twas jest me an' Garrett, how plain an' simple things would be. But things never do seem plain an' simple f'r anybody."

"I'll watch over the boys," 'Vinie said, simply.

"But you can't stay here an' do th' work," argued Mrs. Coe, anxiously. "It's too much f'r ye. I would't hear to it."

"Don't you worry about the work, mamma," responded the daughter, with a little disdainful toss of the head. "I'll do what I've always done; but pa'll have to get some one in to do the rest, if he wants it done at all. That's one of the ways he'll see what you've been to him—though it's the littlest way of all."

The elder woman paused in her abstracted sorting out of her possessions.

"What can I do?" she uttered, appealingly. "I can't go off an' leave ye all,

this way. I can't!" Then the memory of the morning brought back the past years. "An' I can't stay," she exclaimed swiftly, decisively. "I can't! Why, I c'd no more"—She broke down again.

Agitated 'Vinie could be of little comfort, though comfort was so sorely needed. In a minute or two Mrs. Coe had recovered herself, and rapidly went on with her task. There was an old packing-trunk in the attic, now filled with winter bedding and clothing folded away in tar and camphor until the coming of cold weather. This trunk, which had belonged to Mrs. Coe, the two emptied and brought into the bedroom. As the mother worked, silently aided by 'Vinie, her face never softened its expression, and there was clearly no faintest weakening of her desperate resolution. In fact, her face grew steadily harder. Impressions, recollections, came tumultuously into her mind. Countless long forgotten or excused incidents of her husband's behavior toward her clamored now for recognition and review. Instances of his behavior toward others, his harshness and incivility and lovelessness, pressed forward at the same time. Rumors that had reached her ears of the trouble at the post office some weeks since took on sudden and definite meaning. 'Vinie's unguarded reports of the very night before, anent the fire and Coe's believed complicity, flashed before her, showing his status in still another loathsome light; and she started, for a moment, to find that she could now give full credence even to his alleged incendiarism. The riot of feeling, passing so swiftly into revolt and rebellion, had become revolution. For the first time she was seeing her husband with alien eyes, and she saw him in all his detestedness and ostracism. And her lips compressed themselves with keener and keener scorn.

Coe, who had returned to the house, came stalking up the stairs, uneasy, yet with a bold front; but his wife positively and with few words forbade his entering the room. He felt an odd powerlessness as he claimed permission ineffectually. She would not speak with him further, and after a minute he stalked down again, rebuffed. The sight of the uncleared breakfast things on the table below gave him an indefinable little shock as he passed through the kitchen and wandered aimlessly out to join Sol in the fields.

The Westbury stage always left the Corners at eleven in the forenoon. 'Vinie volunteered to go down town and instruct the good-natured driver to pass the Coe house and take up her mother and the trunk, and she hurried off for this purpose. She found the driver among the knots of people which, all the morning, had been forming and dissolving about the scene of the fire, and, drawing him aside, imparted her errand quietly and with an injunction to say nothing about it.

Meanwhile Mrs. Coe, trembling, energetic, had been seized with a new and compelling impulse, and had begun to pack little Garrie's things in along with hers. From time to time she slipped

noiselessly into the adjoining chamber, where both the boys, with the limitless somnolence of unburdened childhood, were still sleeping soundly. Garrie had ceased to toss and turn since the hours of the night, and his delicate, wistful little face had lost its lines of vague restlessness and disturbance. He was her favorite. She bent over him with a great thrill.

"I can't leave him behind," she whispered to herself, her lips softly touching his cheek, "an' I won't. Garrett sha'n't have everythin'."

Passing around the bed, she bent over and lovingly kissed the face of the other lad also, but when she went back to her packing it was to resume, with added resolve, the gathering together of the clothes and small belongings of little Garrie.

'Vinie returned, and was swift to indorse Mrs. Coe's new plan, rightly divining that without at least one of her cherished ones near her the mother heart must burst with yearning. The girl, herself ardently aroused and wrought up to a high pitch of sympathy and emotion, showed a curiously swift and living comprehension of the significance of what was happening, and appeared to enter into her mother's feelings with an entirety and intensity which would have been thought to pertain only to one who had had far more deep and varied experiences than 'Vinie had ever encountered. But hers was a life of the soul, of the feelings, of deep-prompted instincts and impulses that did not base on analysis or experience, and that yet rarely found themselves in error. She knew and shared her mother's very soul on this day, though in silence, and the mother realized it, through all her tumult of thoughts and determinations, and felt its uplifting, buoying help.

Garrett Coe tramped back from the farther pasture for midday dinner, after all. He had stubbornly resisted the unceasing desire all the morning to come back sooner. He had held doggedly to his fence-repairing, telling himself that his wife's sputter would shortly be over, and that she would quiet down and be deep in work by the noon hour. He found it impossible to imagine that her announced determination to leave him was seriously meant, yet he was thoroughly disquieted and, had he confessed it, anxious and a prey to misgivings as, after telling Sol that he would see why dinner had not been sent out, he pressed back with growing unrest to the farmhouse.

'Vinie was in the kitchen, and he knew that he had lost a daughter as well as a wife when she informed him that the latter had gone away. Her tone was controlled, but something in it told volumes. He stared at her stupidly.

"Where's the boys?" he demanded.

"She took Garrie with her. I sent Bruce down to school. I wrote him an excuse for being so late, and told the teacher that Garrie wouldn't be coming again."

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"Took Garrie with her?" he began; and then, words failing him, he betook himself incontinently upstairs to verify these incredible things. There was no one there, and a glance around convinced him beyond cavil that two of the missing were not coming back.

He stood there, looking vacantly around the familiar room, which, almost undisturbed in its visible furnishings and its few small adornments, yet impressed him with a strange air of emptiness. He stood a long while, scarcely stirring, and many thoughts came and went. But his face betrayed nothing as he went downstairs again.

"Where's dinner?" he asked, curtly.

"It's ready. I got it, this time."

He grunted, perceiving a certain significance in her remark. 'Vinie set the hot dishes upon the table, and they ate the meal in silence.

CHAPTER VII. A NINE DAYS' WONDER

"I want t' know!"

It was Mr. Leavitt's incredulous voice. The Westbury stage-driver had just driven in on his afternoon return trip and, having delivered at the post office his scanty bag of mail, lingered behind the screen of call-boxes long enough to impart his latest news.

He had carried Mrs. Coe and Garrie over to Westbury in the morning, but his adroit questioning had failed to elicit from her any information as to the reason for the journey. On the way back he made it a point to pass again by the Coe place. The farmer was standing vacantly at the front gate, apparently lost in abstraction, his gaze fixed idly upon the sandy road before him. The driver drew rein and accosted him genially:

"Hullo, Mr. Coe. Druv y'r wife and boy over with me this mornin'."

"Well, what of it?" demanded the other, gruffly.

"Thought y'd like t' know they got there all safe. I took 'em right to her cousin's door, trunk an' all."

"Huh!"

"They goin' t' stay long?"

"I'rrever, as fur's I know or keer," said Coe, briefly. "She's left me. Drive on, will ye?"

"Left ye?" queried the astonished stage-driver.

"That's what I said, ain't it? Y' might as well be told fust as last. Women are all fools. Come, drive on."

"Th' road's free, I guess," answered the driver, with spirit. "I'll drive on when I git ready, an' not b'fore."

"Well, when y' git ready I'll come out ag'in," snapped Coe, turning from the gate. "Pity folks ain't got a right t' be let alone at their own door."

"O, y're let alone enough t' suit ye most o' th' time," the indignant driver called after him, with a shake of his reins on the horses' backs. "I'm willin' t' keep it up, f'r one," and he trotted on into town. But it was big news, and, with the natural alacrity of one who had a successful "scoop," he lost no time in disburdening himself of it at the center of intelligence, the post office.

"I want t' know!" repeated Mr. Leavitt, most satisfactorily sensationalized.

"Best thing she ever done," warmly returned the driver, fresh from his outburst against the husband. "I'd ought t' ve gotten down an' kicked him."

He was muscular, but Mr. Leavitt surveyed him dubiously.

"Y'd 've got kicked back," he observed. "Garrett wouldn't be any too easy t' wrestle with. I wondered Mr. Reed c'd 've held him as long's he did thet evenin' here. An' so he told ye himself she'd gone?"

"That's what he did."

"Sho! An' she's in Westbury—an' took Garrie with her? Well, I declare!"

Mr. Leavitt masticated the surprising information with difficulty but relish. Naturally he was also rather scandalized.

"She's run away, then. Thet's what she's done," he summarized, wonderingly.

"Thet's about it. Ef I'd been her, I'd 've run away a dern sight sooner. He's a reg'lar ol' cur. I bet he's hit her or somethin'."

"Y' don't reelly think so?"

"Yes, I do. He's one thet would."

"Well, well! Fust time anythin' like thet's happened in this town, as fur back's I c'n r'member," said Mr. Leavitt, thoughtfully. "Gone an' left him f'r good an' all! I declare!"

"Well, it's good sense," said the stage-driver, emphatically. "I never was one t' see why a man an' woman sh'd hev t' stick t' one another everlastin'ly, jest b'cause a parson's spoke a few words over 'em. Not ef they're as badly used as I guess Mrs. Coe's been."

"Well, I don't know," deliberated the postmaster. "Paul didn't set any store by divorcees."

"He didn't say anythin' ag'inst separatin'," the other argued, "an' thet's all Mrs. Coe's done. No, sir; I'll stick up f'r her f'r one, an' I jedge everybody in town will. You see. But I wish I'd gotten down an' kicked him, as I said. Jest f'r luck."

A call for stamps interrupted the conversation, and the driver made his way back to his team, moving out through the outer office. He exchanged a few words with some persons passing on the walk outside, and then jogged slowly on down the main street, accosting several whom he met and leaning sociably forward for a minute's chat while the horses paused. In this way he contrived to disseminate his interesting news not only impartially, but quite widely, on his leisurely way to the Sayres, where he boarded.

A little later in the afternoon Miss Lorinda Park, who had just heard the news through one of those whom the driver had told, hurried up to the Kembles to talk it over. The absorbing topic was under discussion there also. Mrs. Kemble and her sister, Miss Harvey, had found a verdict extremely difficult. On the one hand, they were naturally bitterly hostile to Coe since the affair of the fire, which had so closely affected the Kemble interests, and upon the redeeming features of which Mr. Kemble had not dwelt at injudicious length. On the other hand, the opportunity of criticizing sharply a troubled sister's revolutionary act was not one to be lightly thrown away. Mr. Kemble divined the conflict of ideas and viewed its development with secret glee, not alone as a humorist, but as an enlightened psychologist.

"Well, what d' you think of it all, Miss Lorindy?" the two women demanded, turning to the new comer with a certain relief.

"Me? Well, I can't say's I approve." "N'r I," said Miss Harvey, with positiveness.

"Why, there, now," Mr. Kemble reminded her, "you was jest a-sayin' thet"—"No matter," she interrupted, sharply. "I don't care how good-f'r-nothin' an' wicked a husband is, it's a wife's dooty t' stick by him."

"The way Letty's stuck by me," illustrated Mr. Kemble. "An' the way you hev, too, f'r thet matter, Sophrony."

Miss Harvey looked at him sharply, but his face was very innocent, and her suspicions were lulled.

"Tain't dooty on my part," she said, "but 'tis on Letty's."

"Thank ye," murmured Mr. Kemble.

"O, there, now, George, I didn't mean thet. Do talk sense. An' it's dooty on Sally Coe's."

Mrs. Kemble felt instantly wary of accepting this doctrine even by silence, not knowing precisely whither it might lead; and rather involuntarily she found herself ranged with the defense.

"There's allers a limit even t' dooty," she said, scanning her sister alertly through her spectacles; "an' I guess it's been more'n reached in her case."

"Why, Letty, you said, a few minutes ago," remonstrated her husband.

"I didn't say anythin' o' th' kind," retorted she. "You misunderstood me, whatever 'twas. I c'n tell y' what: ef I sh'd ever git t' be abused th' way I reckon Sally's been, I'd leave this house quicker'n a wink."

"O, no, y' wouldn't, ma," chaffed he. "Y'd jest turn 'round an' abuse me back. An' then I'd be th' one thet 'd talk o' leavin'."

Mr. Kemble's way of putting things often left his hearers in doubt as to whether they were being complimented or the reverse, and his wife now felt this uncertainty. While she scrutinized him questioningly, Miss Park judiciously took up a new thread.

"I wonder whether she'll stay on at her cousin's right along," she speculated.

"Yes, think o' thet," added Miss Harvey. "Th' idee of her goin' an' quarterin' herself there on her relation, thet ain't got any too much herself, I take it, an' layin' out t' stay there on charity. I call it shameful."

"How d' y' know she's on charity?" demanded her sister, now fully aligned on the defensive.

"How c'd she be on anythin' else?" retorted Miss Harvey. "Where c'd she git any money t' pay with?—unless she stole it, an' I don't jedge she's done thet."

"I wish more people had your lenient way o' jedgin', Sophrony," put in Mr. Kemble, with apparent heartiness. "It's allers the right way o' takin' things, an' I like t' see it. Now, I'd 've said thet most likely she must 've stole th'!"

"George!" interrupted his wife, "You stop. I wish y'd talk serious once in a while. Th' idee o' Sally Coe's takin' what didn't b'long t' her!"

"Then how's she livin'?" Miss Harvey put in with a note of triumph.

"P'raps she hed some little of her own," hazarded Mrs. Kemble, vaguely.

"Humph! I guess likely," returned her sister, sardonically. "P'raps she hed a big wad o' shinplasters an' green-

backs behind a brick up th' chimney, an' a hull lot o' silk dresses an' di'monds an' hosses 'an kerr'ages laid by where they'd be handy; but I don't believe it."

"Sophrony," admonished Mr. Kemble, earnestly, "it's terrible t' see you meddlin' with sarcasm, this way. Somethin' 'll come of it, some day, sure. I hate t' see th' habit growin' on ye."

Miss Harvey was rather flattered at this tribute, as every one is when styled a satirist. It was Mrs. Kemble's next word, but Miss Park deftly cut in again.

"There's one thing I like," she said, "an' thet's Sally Coe's d'termination, now that her sperrit is up. Fire an' water won't move her. She may be wrong, an' people may all shout at her thet she's wrong; but those yieldin' women 're jest th' ones thet won't set down ag'in when they've once stood up. It's splendid, I think."

"Yes, thet's often come home t' me," murmured the storekeeper.

"What d' you think o' th' case y'self, Mr. Kemble?" went on Miss Park.

"'Bout Mrs. Coe's quittin' home? Well, th' Coes ain't patronized our store, anyway, f'r a long while, so I don't know as two o' 'em goin' away will make much difference in th' trade."

"No, but sober, now."

Mr. Kemble met her mood for the minute.

"Well," he said, "t' tell th' truth, f'r once my wife agrees with what I think."

The spectacles were turned on him instantly.

"What's thet?" questioned Mrs. Kemble, with suspicion in her voice.

"I should say," he hastily explained, "that f'r once I agree with what my wife thinks."

"For once?" she echoed, not fully appeased.

"Once among many times, my dear," he assured her, with a bow. "As fur as I c'n speak in Sally Coe's place, I'd rather run ag'inst St. Paul an' Malachi an' th' Song o' Solomon an' all th' Tables o' th' Decalogue t'gether, than house up f'r more 'n a day with sech a surly, rascally brute as thet precious husband o' hers."

It was firm, deliberate, emphatic speaking, such as Mr. Kemble was abundantly capable of when he cared to be. But his jesting manner quickly returned.

"I don't want t' be sowin' seeds o' discontent in my own household," he added, apprehensively.

"Never you fear, George," returned his wife, coolly. "I guess I'm stony soil, or they'd 'a' taken root long ago without your plantin'."

"Yes," he admitted; "sometimes it's powerfully hard to raise a crop, even with careful seedin'."

"Huh!" sniffed his wife, who had no retort ready. "Lorindy, you stay an' take tea with us. Your table ain't set, an' there's no use your goin' home."

Miss Park assented cheerfully, and the discussion was later adjourned to the supper-table, where it was waged with undiminished interest.

[To be continued.]

As one country doth not bear all things so that there may be a commerce, so neither hath God opened or will open all

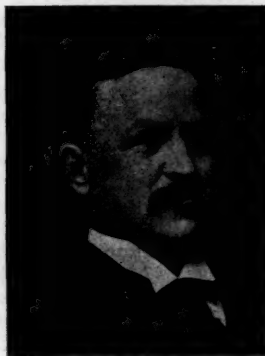
to one, that there may be traffic in knowledge between the servants of God for the planting of love and humility.—George Herbert.

Dr. Ament and His Critic

BY SEC. JUDSON SMITH, D. D.

Nothing could be more unexpected than "Mark Twain's" criticism of Dr. W. S. Ament in the February *North American Review*. The source from which it comes, the object of comment, and the evidence on which the comment is based all occasion great surprise. "Mark Twain" is a man of high personal character, with hosts of friends and admirers, warmly appreciative of real worth, and usually careful to deal only with facts. It is, therefore, the more remarkable that he should, in this case, hold up to public derision, in a most conspicuous place, upon a single newspaper dispatch, without further inquiry, a man of equally high personal character engaged in missionary work 12,000 miles away.

The article in which this arraignment



Rev. W. S. Ament

of Dr. Ament appears is the leading one in the *Review*, and this criticism is the first part of the article. Standing by the side of former President Harrison's article, it is sure to attract very wide attention. Newspaper notices of it have already been very numerous, and they are carrying this depreciation of a good man far and wide throughout the country.

Had "Mark Twain" taken thought to inquire after the truthfulness of the dispatch at the rooms of the American Board, where Dr. Ament has been known and honored for more than twenty years, and where his own written narrative of the very events referred to in the *Sun's* dispatch was on file, he would have learned the facts at once and would not have injured the name of an innocent and true man.

Dr. Ament has helped the hundreds of homeless and helpless Chinese who escaped the fury of the Boxers and endured the siege of Peking, and who are dependent on him for everything, in securing indemnity for their losses and reinstatement in their own homes. In doing this he has acted in accordance with a well-recognized custom in China, which holds a village, and especially the head men in a village, responsible for wrongs committed there. And, as his letters plainly show, he has not used force to gain the result, but has appealed to the sense of justice among the people. He has secured fair indemnity, not *thirteen times the losses*; he has not used one cash of

what has been paid to recompense himself or his fellow-missionaries for their losses, or for the propagation of the gospel. In taking this course Dr. Ament has shown great wisdom and courage, and deserves not rebuke, but hearty praise. He has placed the burden of supporting these refugees upon the very people who robbed and drove them out; he has relieved the Christian public in America from the call for charity funds which would certainly have come; and he has set right a glaring wrong in the very place and among the very people where the wrong was done.

The Board places unquestioning confidence in the narratives of Dr. Ament and the reports of his associates, and has no information from any authoritative source that they are not true. It has seemed necessary, in simple justice to Dr. Ament and for the defense of the truth, to send to Mr. Clemens the facts as they are known to the Board, and to give the letter conveying this explanation to the same public to which the arraignment has already gone. There is abundant reason to think that the judgment of all fair-minded men will commend this vindication of an honored missionary; we can scarcely doubt that Mr. Clemens himself, upon second thought, will join in this vindication.

Queen Victoria and Farmer Taït

One of the most beautiful of the highly cultivated grounds of England is the "Prince Albert Farm," a mile or two from Windsor Castle. It was for many years under the superintendency of Henry Taït, "her Majesty's chief servant," a sturdy, honest, faithful Scotchman, upon whose good sense and fidelity Queen Victoria implicitly relied, and who grew old in her service. The incident which follows comes directly from a relative of the Taït family.

About fifteen years ago a severe cold, contracted on a journey to Dublin and aggravated by a return to Windsor before he was well enough to travel, confined him to his room, which he was unable afterward to leave.

Next morning the Queen's carriage was at the farmer's door with a basket of delicacies for him, and the Queen herself stepped out and went directly to him. "What is the matter, Taït?" she said. "What can I do for you?" "Nothing," he answered. "I shall soon be better." But the Queen saw that it was not so and went away greatly troubled. She immediately gave her private secretary directions to summon the surgeon general. The physician reported to the Queen that her old servant had not thirty-six hours to live. She again hastened to the room of the sick man. "I am comfortable," he said; "do not borrow trouble about me." But she returned: "I am anxious. You have been a faithful servant. I want to do what I can for you." Then she took a Bible from her pocket and asked permission to read from it. When she had finished she knelt and in the presence of his son and two daughters prayed.

When she had bidden him good by the son and daughter followed her, weeping, to the door. Turning to them in pity, she said: "Your father will soon be with his old master (Prince Albert) and with the great Master of us all, and let me say for your comfort that as long as I am on the throne of England you may be sure of a home here. The place held by your father will be given to his son."

A. H. C.

The Home and Its Outlook

Parenthood

These are the years our God
Lays down, and nothing loath,
His scepter and his rod
As he were tired of both.
Bids men and women take
His empire for a while,
To ban, to bless, to make
The children weep or smile.

All power be yours, he saith—
Over my little ones:
The power of life and death,
The power of clouds and suns.
The power of weal and harm
Be yours to have and hold:
In you they shall go warm,
In you be pinched with cold.

Just for these Godlike years
Ye shall not know th' intense
Pang beyond prayers and tears
Of your love's impotence.
Be yours to make, to mar,
This lovely thing I wrought,
With love brought from afar,
And my eternal thought.

This fashioned I of joy,
Much hope, without a stain,
Pure gold without alloy
Redeemed in mine own pain.
For this the wine-press trod,
Red-sanguined to the knee.
Afterwards—saith our God—
Ye will account to me.

For every needless tear,
For all the smiles unsmiled,
For lonely wrong and fear
Brought on any little child,
Myself will exact the fee,
A God of wrath and scorn:
Better that day that ye
Were dead ere ye were born.

Contrariwise—his wrath
Our Lord God put away—
Your watchful love till death
I will repay, repay.

Lord of the skies and lands
Take pity on thy dust,
Strengthen our mortal hands
Lest we betray thy trust!

—Katharine Tynan, in *The Spectator*.

Religion in the Queen's Home

"It is a great trouble to me that I cannot always hear the children say their prayers," confided the late Queen Victoria to a friend once when matters of state had been unusually pressing. We may be sure that nothing but the most urgent necessity was ever allowed thus to interfere, for family life at the palace was always domestic, simple, genuine, and family religion was a reality. The Queen considered it her duty as a Christian mother personally to superintend her children's religious training. Her own strong and simple faith is revealed in a memorandum she drew up many years ago, expressing her ideals for the Princess Royal. It was her wish "that she should have great reverence for God and religion, but that she should have the feeling of devotion and love which our Heavenly Father encourages his earthly children to have for him, and not one of fear and trembling; that the thoughts of death and after life should not be repre-

sented in an alarming and forbidding view, and that she should be made to know as yet no difference of creeds, and not think that she can only pray on her knees, or that those who do not kneel are less fervent and devout in their prayers." When complimented for knowing his catechism so well, the youthful Prince of Wales said, "It is mamma who teaches us." Family worship was strictly maintained in the royal household, and the Queen's own well-worn Bible and prayer book accompanied her on journeys. The example of the British sovereign cannot but have had its effect on English homes and refutes the claim that family religion is dying out. In the family of the German emperor the same custom prevails.

The Father's Good Night *

BY GEORGE PERRY MORRIS

Jesus for more than a score of years was in a home environment where Joseph must have greatly influenced his development, and yet, in Protestant thought at least, Joseph is a minor if not minus factor in Jesus' life. Mary, the mother, on the other hand, has been deified, and artists and theologians have striven for supremacy of loyalty in the Mariolatry cult. As a consequence, it will be difficult to name off-hand pictures of Jesus in which it is hinted that he and Joseph were intimate, or that Joseph was aught but an appendage in the Holy Family. In exalting the miraculous and the maternal, artists and theologians have done injustice to the normal and paternal. That much of the popular disposition to throw all responsibility for the religious nurture of children upon the mother is due to this traditional misinterpretation of the facts in the home at Nazareth, I, for one, believe.

This unwarranted demarcation between the function of the father and the mother during the formative years of childhood, this relegating the man to the task of bread-earning and rent-paying, and setting the mother apart for all the spiritual functions of childhood, is seen nowhere more clearly, perhaps, than in the conventional notions of the father's and mother's share in the close of the child's day. In theory, at least, and too often in practice, the father is not supposed to be concerned about his children's welfare at that time. In all the descriptive literature of childhood, in lullabies and baby songs, why is it almost invariably assumed that the mother alone bids the child farewell at night, oversees its devotions and ushers it to the portals of dreamland?

To be sure, economic conditions have, in days gone by, prevented and still do and will prevent thousands of fathers from being in the home at the time when the children retire. To the little ones of such parents may be rightly sung:

Sleep, baby, sleep,
Thy father watches the sheep,
Thy mother is shaking the dreamland tree, etc;
or

O sleep, my little baby; thou
Wilt wake thy father with thy cries,

And he into the pit must go
Before the sun begins to rise;

or

Father is tossing upon the sea,
Timothy rocks at home with me;
Weary of trumpet, cannon and knee,
King of the cradle, sleep.

But why should the children of poets and artists, ministers, professional men who have short hours of labor, and the ever-increasing class of men of leisure, whose children retire when they are in the home, be put to bed with never a thought by mothers or nurses that their fathers have any concern for them at that time of day? The plea of lack of time will not suffice—in these cases—nor will the plea that the father is too weary—for a romp and play with children followed by a quiet talk is both a tonic and sedative to jaded and rasped nerves.

It is with no spirit of irreverence or mere iconoclasm that I approach this subject. I still believe that

None like a mother can charm away pain
From the sick soul and the world-weary brain.

But I plead for such intimacy between father and child, even in the nursery, that when the child has become an adult his memory of father's companionship will be quite as vivid and consoling as that of mother's care. Where this intimacy is early cultivated, it is safer to predict that later intimacy which means so much to parent and child and lacking which home life is so barren. The ideal to be kept in mind is the relation which Horace Bushnell sustained to his daughters, not the relation which Edward Barrett had to his famous daughter, Elizabeth, and her brothers and sisters.

George Eliot had a dual ministry of eventide in mind when she wrote of

Two parents by the evening fire;
The red light fell about their knees
On heads that rose by slow degrees
Like buds upon the lily spire.

The father and the mother were to minister at the altar together, and there is much that can be done by the family in unison. Hymns may be sung, songs and poems memorized, the history of the day's life on playground and in the schoolroom told, the family letters read, the suitable gossip of the neighborhood recounted, when parents and children are together, and a common joy diffusable.

But there should be a time when the father is with the children alone, even as the mother is so much during the day. It will be his duty then to fan their filial love into brighter flame and intenser heat. During the day the mother is magnifying the virtues of the father to her children. It is his duty and privilege before slumber falls to let them know that she who is their mother is his paragon and ought to be theirs.

He, too, should talk with them about God and to God. The feminine and masculine concepts of God are different, and too often children come to years of adolescence and maturity without any religious teaching from the father, it being assumed conventionally that the mother

* Sixth in the series on *The Father's Responsibilities*.

is better fitted to deal with the child mind and heart. "Better fitted," she may be, but not ordained by God to be the sole teacher. Who can say that the lack of virility and masculinity of much of our Christianity may not be due to the assumption that the natural, divinely-ordained instructor of religion in the home is the mother?

The twilight period of confidence between father and children may also be made a time when ethics in concrete application may be best taught. Infractions of laws of domestic economy, escapades due to the exuberance of youth, the conflicts of the playground, or the jealousies and heartbreaks of the school life may come up naturally for adjudication, at least for investigation and the taking of testimony.

The time also may be utilized for the sowing of seeds of hero worship and the cultivation of liking for the romantic. Imagination and reverence sprout rapidly in the gloom of dying day and coming night, and if the father will insist upon the child doing his share of imagining and expressing his fancy, the vocabulary and narrative power of the child will develop rapidly.

In the best regulated and most Christian homes there come times when wills clash, when tempers rise, when words are spoken in haste, and the guilt is often the father's. Hard must be the heart of one who can leave the bed of his child without having made atonement for wrong done to him. The later anguish of all such has once and for all been described by Coventry Patmore in "The Toys." But if, perchance, the blame rests with the child after all due discount has been made for his immaturity and frailty, he will never be found in a more docile mood than at eventide, when the parent sits by the child's bed or crib.

For nearly seven years now there has not been a night when I have been at home that I have not had a quiet talk with my children, following frolic and often participation in getting them bathed and ready for bed. I cannot conceive how the time could have been better spent. We all know each other better. They have more knowledge, I more wisdom. They imperatively demand my presence, and no guests or evening engagements prevent my obeying, for a time, at least. Often the tale or homily begun in the evening is resumed next morning before I arise, their beds being deserted for mine.

As I recall some of our many conversations, both on the shallow and the deep things of life, I am impressed anew with the opportunity which such relations between father and children afford for early discussion of the mysteries of life and its gravest problems of conduct. Father and child emerge from the colloquies wiser and better, the reason of the one and the intuition of the other, the experience of the one and the ingenuousness of the other, contributing each to each. The parent often has realized that "a little child shall lead them."

If the stock of our bliss is in stranger hands vested,
The fund ill-secured oft in bankruptcy ends,
But the heart issues bills which are never protested,
When drawn on this firm of wife, children and friends.

Closet and Altar

In quietness and confidence shall be your strength.

I very often think, with sweetness and longings and pantings of soul, of being a little child, taking hold of Christ, to be led by him through the wilderness of this world. That text has often been sweet to me, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—Jonathan Edwards.

The child's fresh expectation and delight in new surroundings and experiences is a choice possession for advancing years. Who are we, that we should think that we have penetrated all the mysteries or tasted all the novelties of life? Though our hearts are shrunken, God's work goes on. Happy is he who awaits what God sends with something of the child's curiosity and more of the child's unworring faith!—I. O. R.

Never be afraid of giving up your best and God will give you his better.—James Hinton.

The less I can reach the divine point of view the more quietly do I subside upon the human; and, in spite of appearances or in impenetrable gloom, give my hand, like a child in the night, to be led by the All-seeing Father hither or thither as he will.—James Martineau.

Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest,
For those that wander they know not where
Are full of trouble and full of care;
To stay at home is best.

Weary and homesick and distressed,
They wander East, they wander West,
And are baffled and beaten and blown about
By the winds of the wilderness of doubt;
To stay at home is best.

—H. W. Longfellow.

There is a state of heart which makes truth credible the moment it is uttered. It is credible to some men because of what they are. Love is credible to a loving heart; purity is credible to a pure mind; life is credible to a spirit in which life ever beats strongly: it is incredible to other men. Because of that such men believe. It is of such a state, a state of love and hope, which makes the divine truth credible and natural at once, that Jesus speaks: "Blessed are they that have not seen and yet have believed."—F. W. Robertson.

Prayer and watchfulness bring us to God's school, where we may trust him for the teaching.

Teach us, O God, to remember always that we are thy children and to go with singing hearts along our way of pilgrimage. Put the new song in our mouth, that its melody of praise may cheer our hearts when trials come and speak to others of thy presence and thy joy. Give us the childlike faith that rests upon thy fatherly provision for the life on earth and thy large promise for the life that is to come, and in simplicity of trust and purity of love enable us to grow out of all stain of sin and deformity of character into thine image. [For Jesus' sake. Amen.]

Suits and Skirts for Spring.

New exclusive fashions for the coming season—suits and skirts which you will not find elsewhere. We are now showing our new Spring styles, and the new Spring Catalogue and Samples will be sent on the day you ask for them.

A broad field for your selection—your choice of suits at \$8, your choice of suits at \$40, and at all prices in between. That sounds well; but here's the point of it: Every garment is cut as fashionably, tailored as well, made of as good materials as if you searched New York for it, and paid more money.

Made-to-order—of course, you object to "ready-made" clothing—from the design and sample you choose.

Suggestions for the Spring Wardrobe:



New Suits, For Spring, the fashionable kind—with a touch of Paris about them. \$8 up.

Silk Lined Suits, Made of excellent materials and lined throughout with taffeta, \$15 up.

New Skirts, Pleasing in appearance—comfortable because they are light weight, \$4 up.

Rainy-Day Skirts, Every woman—made of plaid back or plain materials, \$5 up.

Wash Skirts, You'll need one surely when the warm weather comes, \$3 up.

Wash Dresses, Cool and pleasant days, for Summer \$4 up.

We pay express charges everywhere.

Our Catalogue of new Spring styles and the latest samples will be sent FREE, the next mail after your request. If a garment ordered from us should not satisfy you, let us have it back. We will refund your money. Our aim is your satisfaction.

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The Conversation Corner



"Beauty"

FROM the various photographs of cats which have been sent me from time to time, either by the cats themselves or their friends, I select three for this Corner page. They all hail from New Jersey. The age, size and apparent dignity of one entitles him to the place of honor in the center, especially as his letter is written in his own name and ostensibly in his own hand—I mean paw. So I will introduce him first—*Judge Toddles*, boys and girls.

My Dear Mr. Martin: Please extend my feline felicitations to Kitty Clover and the General on the result of the presidential election. [This was written in November, and the Judge had heard perhaps that on the day after the election the General appeared at the subscription desk decorated in red, white and blue, and jubilant as the most loyal adherent of the "G. O. P."—*Mr. M.*] I am sure that all the cats in the land are filled with felicity when they think of the "full dinner pails" of the next four years. I prefer to have mine filled with fresh meat three times a day, although my mistress thinks it makes me too fat. My present weight is sixteen and one-half pounds, a gain of four and one-half pounds since my removal in a crate from my ancestral home at Chatham. Morristown is a beautiful as well as historic town, and I am getting used to the firebells and automobiles, although I sometimes long for the quiet country life, where I could roam at will over the fields, hunting for mice.

I make it a point to lie out on the front steps Sunday mornings and watch the church-goers, often hearing their remarks, apparently made about me. My chief excitement in life is furnished by the dogs of the town, of which there are legion. I was chased up a tree by four impudent curs the other day, and was so scared I almost decided never to come down. My mistress had asked a friend to take my picture at eleven o'clock, and at one time she thought she would be obliged to have me "took" up in the tree. But at last I descended and the picture was taken; I trust you will like it.

Your friend,

Morristown, N. J. JUDGE TODDLES.

It is a striking coincidence that at almost exactly the same time that this dignified judge had to shin up a tree to save his life, our next door neighbor cat was pursued in the same way and climbed up a high telephone pole in double-quick time. The trouble was that after the dog had gone the poor puss could not get down and stayed there for hours in a cold November day. I did just what the

Morristown lady thought of doing—I went to a chamber window and got a nice snap-shot of her. At last ladders were sent for; one man pulled the cat off her lofty perch and handed her to the one below; she made a bound to his shoulders, ran down his back and leaped to the ground, to the great amusement of the children watching on the piazza.

And now we must (as my old Greek teacher used to say) "pause and return," and see about the other cats. Their letters are written by the little girls who own them; that suits me better than corresponding with cats, for I never quite know what to say to a cat!

My Dear Mr. Martin: I am going to send you a picture of my cat. His name is Beauty. Don't you think it is a good name? He had a Christmas tree and invited a cat friend to share it with him. They had on the tree a bottle of milk, a turkey wish-bone, a basket of animal crackers, a bag of pop-corn and a



"Judge Toddles"

bag of catnip, all to eat; a ball and ribbons to play with, and each a necktie to wear. They played together very nicely and did not get angry and growl at all. [What a good example!—*Mr. M.*]

Montclair, N. J.

JOSEPHINE F.

Who ever heard before of a Christmas tree for cats? Their gifts were certainly appropriate and useful, which is more than can be sometimes said of those Santa Claus selects for other folks. Now for No. 3, who is sitting for his picture on a stump!

Dear Mr. Martin: My kittie's name is Max, but I call him Maxie. My papa got him when he was about six weeks old. When we moved to Montclair we put him in a box with my big dog Nero, and they traveled in the box from seven o'clock in the morning until six o'clock that night. They thought a great deal of each other. When we want him to come to us, we whistle and he comes like a dog.

Montclair, N. J.

ELISE P.

I must protest again against naming a dog after the vain, cruel, wicked Nero! It is another coincidence that at the time I received this letter I had just heard of another New Jersey dog traveling in the same way all day long. But he had this card put on his box, with directions in rhyme (doggerel?) something like this:

I'm going by express, and Fay is my name,
Bound to Northampton on the Boston and Maine;
This riding in a box isn't any fun,
Do let me out soon, so that I can run;
Thanks for some water and a bit of bread—
Master will make it "all right"—if I get there before I am dead!

He had no cat for company, but I heard afterward that he fell in love with the cat in his new home when he arrived the next day—so the parallel holds good!

Our next story was written by a New Haven lady about her cats:

Let me tell you of our Ebony whom we have called the Water Inspector, for whenever he hears any one drawing water at the various bowls, he runs to see what is being done, and will put his big paws under the stream and play with it, and then push the chain down into the bowl as often as one puts it back on the marble. I have a small sponge in the bathroom, and while he is sitting on the marble he will hold up his chin and let me wash his face, neck and paws until his black fur shines like glass. His brother Buff, however, is terrified at a drop of water, and some one has to hold him tightly in order to wash his paws. Buff, on the other hand, has an insatiable longing for peanuts; whenever the cracking of a nut-shell is heard, he runs at full speed to share the treat, while Ebony sniffs at them and runs away with unmistakable disgust.

I have seen other animals, related to you Cornerers, similarly afraid of water, so that their paws have to be held when they are washed! Have you ever seen them?

Dear Mr. Martin: Please find inclosed — cents for the "Corner Cot." Kitty Clover has a black kitten that is nearly as large as herself. Since I wrote you I found a little Pug Dog at a Sunday School picnic. My old Dear old Dog Dash went off and Died somewhere and I don't know where.

So, Pasadena, Cal. THOMAS G.

That must be a very good dog to take Dash's place, if he went, all alone, to a Sunday School picnic!

There are other cat letters—two or three anonymous ones!—but I know perfectly well what D. F. will say at this point.

Mr. Martin



"Max"

The Greatest Week in History*

VIII. The Scene in the Garden

By REV. A. E. DUNNING

To the east of Jerusalem, across the ravine of the brook Kedron, on the western slope of the Mount of Olives, is an inclosure with the most sacred associations of any garden in the world, except that one perhaps half a mile distant from it, in which was a new tomb. It is a short walk from the busy city streets into its quiet peace. In the morning it is shaded by the hill; in the afternoon by the city wall. It is certainly very near, if not at the exact spot of the Gethsemane, the garden of the olive trees and the oil press. It was a favorite resort of Jesus. Luke hints that he used to lodge there at night when he was visiting Jerusalem. Judas conducted the police thither with confidence in fulfilling his agreement to find and betray his Master.

A great library of volumes has been written to interpret the simple narratives of the three gospels concerning what Jesus passed through in this garden on the last night of his life. Probably no interpreter can go with assurance much farther into the meaning of that record than his own experience of trial has taught him. I find many things said about it which I do not understand. One needs the genius of a Milton to portray the feelings of the Son of God under the burden of a great disappointment, and even then he would be saved from absurdity only by what is called the license of poetry. I do not think a Sunday school teacher should ever attempt to do it. It is enough to attempt to interpret the agony of the man, Jesus Christ, from what we know of his mission and of the circumstances in which it culminated. There we shall find a wonderful revelation of God shown in:

1. *The Prophet's sorrow.* Jesus had entered on his Messiahship with an enthusiasm which seemed exhaustless. He had found the meaning of it in the prophetic Scriptures of his nation, and it filled and fired his soul. He devoted himself to bring good news to the poor, to set captives free, to give sight to the blind and liberty to the bruised. The outburst of insult with which his townspeople greeted his first announcement to them of his mission did not daunt him. His faith in men was as great as his faith in God his Father. Nor did that faith ever suffer more than a temporary eclipse. But as experience revealed to him the selfishness, the ignorance, the sordid aims of men and their want of faith in their kind, his hours of depression grew more frequent and distressful. Almost in juxtaposition appear his grief over the impending destruction of Jerusalem, as he entered it at the beginning of the last week, and his exultation when some Greeks sought him in the temple. In the one he saw the failure of his mission to save the nation he loved more than life. In the other he saw what kindled anew his confidence that the truth he revealed would renew mankind.

His experience of sorrow culminated in the garden. He saw the growing opposition of his people at last ripened into the fixed purpose of their rulers to kill him.

*The Sunday School Lesson for Feb. 24. Text, Matt. 26: 36-46; Mark 14: 32-42; Luke 22: 39-46. International Lesson, Jesus in Gethsemane.

He had detected one of his own chosen apostles in a plot to betray him into their hands. He had found the other apostles without adequate knowledge of his mission. He had come to the end of his work and was to die at thirty-three years of age. The weight of the doomed nation and of the world, lost in its blindness and sin because men would not see the way of deliverance, which was so plain to him, rolled on him as he lay prostrate under the olive trees waiting the approach of Judas. Can you not feel the awful misery of the Son of Man in that hour?

2. *The Prophet's refuge in sorrow.* Jesus was accustomed to long seasons of solitary prayer, but none of them reveals such struggles as this one. Its physical signs indicate its intensity. "He kneeled down," "fell on his face," "being in an agony he prayed more earnestly." Not his death only, but all that it revealed of the character of men and the misery they were bringing on themselves and on the world, the poignance of grief that a sinless soul feels over the sinfulness of his brother men was in that cup. He bore the sin of many and was counted with the sinners. Could he not have escaped from Jerusalem even at that late hour? To have attempted that would have been to confess that he no longer had faith in his mission, and to destroy the faith in him which was yet to work out what he sought. He saw that. The wickedness of men whom he sought to save made it impossible for the Father to grant his prayer for deliverance of himself from death and for their deliverance from their sin. He must die at their hands for their sakes. The last drop in his agony was to go three times for sympathy to the few friends he had left, and to find that they had not even anxiety enough for him to keep them from sleeping while on guard to protect him from the threatened incursion of Judas and the messengers of the priests who, they knew, were watching for an opportunity to kill him. He had put them there to be on guard for him while he struggled against the greatest of temptations—to lose faith not in God only, but in men also. Now he exhorted them to watch and pray against their own temptation, which was to lose faith in him. Surely his counsel in that hour, to pray, will with his disciples outweigh every argument against the utility of prayer.

3. *The Prophet's triumph over sorrow.* That our Lord's prayer was the irrepressible necessity of an overburdened soul and that it was fully answered are made evident by all the record that follows of his arrest, trial and crucifixion. His weakness, if that can be so called which knits our hearts to him in human sympathy, is disclosed only when he is alone in the garden, even the three disciples who were closest to him being too sleepy to realize the scene. His strength is unyielding through all the shame and horror of the events that follow, till, with his last word of commitment of his spirit to his Father, his head fell on his lifeless breast.

To the bereaved, the disappointed, to those whose work in Christ's name seems failure and whose best friends fail them,

this scene in the garden is full of fragrance always fresh to revive them. Many know what it is to have their dearest wish confront a holy necessity that forbids its fulfillment, to face the will of God, which they would not have changed for worlds, yet which lays on them a burden that seems too great to be borne. But the sorrow of the Son of Man in Gethsemane has taught them to look up into his face and say:

O Love divine, that stooped to share
Our sharpest pang, our bitterest tear,
On thee we cast each earthborn care,
We smile at pain if thou art near.

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Another Year of Famine

BY REV. JUSTIN E. ABBOTT, D. D.

The dark clouds of famine that have hung over India have not yet all passed away. Anxiety is again deepening over a large part of the Deccan and northern Gujarat. The early rains were unseasonable, and the latter rains have failed. The second crop, on which the Deccan largely depends, has had no moisture to promote its growth, and the already ruined farmers have another severe year before them. Missionaries are troubled, for while they know that American and English generosity has not run dry, it is doubtful whether the famine of 1901 will awaken the attention of those who gave before. There will be mitigating circumstances, in that generally over India the crops have been good, and so by importation food grains will be cheap. The government will be better able to handle the famine in the restricted area, and migration to more favored spots is possible. All the same, the familiar sights of the last famine will be seen again in emaciation, nakedness and general wretchedness.

It is unfortunate that it is in this region of distress that the work of the American Board lies. At Sholapur, Ahmednagar, Wadale, Rahuri and Sirur the missionaries are finding hearts and hands full again, and their homes have to be opened still to suffering children, who have none to give them food. But there is the hope that those who gave to the famine in 1900 will not feel it a burden to repeat their gifts, and so help save a people alive and to touch their hearts still deeper with the generosity of a Christian land.

It is too early to measure the moral effect of the famine. But it is proving a telling blow at idolatry, for the sufferings that have been experienced have convinced great numbers of the vanity of the gods they used to worship. The kindness of Christians, who aside from the government have been almost the only recognized agency for relief, has deeply impressed the people. The numbers now seeking baptism are large. Missionaries have generally adopted the policy of refusing to baptize until the famine is entirely over and no worldly assistance is needed, lest those attracted merely by the loaves and fishes come into the church. And, speaking generally, there is a closer sympathetic relation between the missionaries and the people, both the ignorant and the educated. This kindlier relation must bear fruit in no small measure.

Aside from plague and famine, there is very little in India to attract the attention of the world. We are a peaceful land and not the home of sensations. Our politics are very tame, compared with what convulses America. Next week a large political gathering takes place at Lahore. Representatives from all parts of India will be gathered there. India's political needs will be reduced to the form of resolutions, intended for the ear of her rulers. Aside from its mere political interest is the choice of the man for president. His speech will be the chief interest of the gathering. Hon. N. G. Chandavarkar is one of the few reformers who is not afraid to act according to his beliefs. He was threatened with excommunication for going to England, but he does not hesitate on the public platform to speak in favor of religious liberty, of Christian missions and of Christ as the great example for men. It is interesting that such a man should so win the confidence of the Hindu public that he should be chosen to such a position of honor. It is but one of the straws showing that the progress of India is towards the good and the noble.

Dec. 21, 1900.

Rev. Dr. Reuen Thomas, addressing the Congregational Union of England and Wales, said that "the Episcopal Church in America is really and truly Episcopated Congregationalism."

Chicago and the Interior

Results of the Simultaneous Mission

As was stated in this correspondence early in the autumn, the young ministers forming the Scrooby Club determined to aid each other in evangelistic services during the winter. As far as possible meetings were held in the different churches at the same time. To almost every one of them there have been large additions. Many are under the care of the City Missionary Society and are rapidly advancing toward self-support. For the communities in which they are located they are social centers, and furnish the encouragement and stimulus which might be anticipated from social settlements. To the Courtland Street Church there were more than a score of additions, nearly all on confession, last week, and perhaps as many more will be received at the next communion. One of the encouraging features of the work in these small fields is the response which is made to earnest Christian effort and the comparatively short time required to develop a self-sustaining church. One of the larger and better of the churches organized and fostered by the First Church before we had a City Missionary Society is the Covenant Church, Rev. H. T. Sell, pastor. It now has a membership of about 400, a Sunday school which fills all the available space, and has long been a restraining and morally stimulating influence in the community to which it ministers. Alive to the local needs of the times, the Men's Club secured Judge O. N. Carter, one of our leading Congregational laymen, to speak on Some City Problems, Sunday evening, Feb. 3.

Creeeds—Pro and Con

Do those in use by the Congregational churches hinder their work? This question was discussed in the last Ministers' Meeting, the affirmative being maintained in a paper by Rev. Mr. Dewhurst and the negative by Dr. A. R. Thain. The former thinks they arrest thought, overlook the personality which makes the creed and, although often held only for substance for doctrine, are in reality immoral in their effect on those who hold them. Yet he favors a brief evangelical statement as a confession of faith. Dr. Thain does not believe that the creeds adopted by our churches have kept any considerable number out of their fellowship. Nor does he see that creedless churches, like the Unitarian and the Universalist, have grown faster than those who have creeds. In his judgment, men stay out of the churches because they are unconvinced, and do not join creedless bodies because there is no reason. The definiteness with which the evangelical belief of the Disciples is preached was given by Mr. Chalmers of Elgin, formerly a member of this church, as a reason for its rapid growth. It is a matter of perhaps more than local interest that some members of Unity Church, formerly Robert Collyer's, are unwilling to follow their pastor, Mr. Lazenby, recently from England, and give up totally the doctrine of future retribution. Mr. Lazenby accepts the doctrine that all punishment is remedial in its purpose, and that to hold that God can in the future inflict it for any other purpose is to put his government on a lower level than modern penology.

Memorial Exercises for Queen Victoria

Saturday afternoon, Feb. 2, Dr. Stone, rector of St. James's Church, pronounced a eulogy upon the late Queen before as many people as could crowd into his church. General Otis and his staff were present, the consuls of the different countries represented in Chicago, and nearly all the Episcopal clergy. In the course of his address Dr. Stone alluded to the fact that King Edward worshiped in this church when he spent Sunday in Chicago. A still larger and more impressive service was held Sunday afternoon in the Auditorium, where Dr. Gunsaulus made the principal ad-

dress, to which in spite of the severe snow storm between four and five thousand persons listened. He spoke on the same subject to his own people in the morning at Central Music Hall.

A Noble History

Illinois College at Jacksonville has been one of the potent factors in the educational and political life of the state. It has graduated such men as the late President Bateman of Knox College, Dr. R. W. Patterson, so long pastor of the Second Presbyterian Church, Chicago, Richard Yates, the war governor of the state, W. J. Bryan and many others hardly less prominent. Edward Beecher was one of the first presidents, followed by such men as Dr. J. M. Sturtevant, who served the college throughout a long life, and Dr. E. A. Tanner, who died a martyr to the love he bore it and the efforts he made to enlarge its endowment. Since his death till within a year or two Dr. J. E. Bradley was at its head. Last summer Rev. Clifford W. Barnes was put into the president's office, where his enthusiasm and ability are making themselves felt. Illinois needs a larger endowment, and without appealing to the East will secure it ere long from her own legitimate constituency. The college is not co-educational. There is, however, an excellent seminary for young ladies in the town.

Wheaton College

This college, located in one of the beautiful suburbs of Chicago, has recently come into possession of \$3,000 from the estate of Mrs. Royal Hammond of Galesburg and \$5,000 for endowment from a warm-hearted Chicago friend.

Another Church Free

Last Sunday the Rogers Park Church on the North Shore raised \$7,200 in response to a request from its pastor, Rev. William Evans, for \$7,000 with which to pay off a debt which has crippled it for several years. The money came easily. In a very short time this church will be one of the strong suburban churches with which the city is surrounded.

Chicago, Feb. 9.

FRANKLIN.

What and Why

THE DISMISSAL OF MEMBERS

Is the following proposed by-law of a local church according to Congregational usage? "Upon the written request of any member in good and regular standing, a letter of dismissal and recommendation to any specified evangelical church, or dismissal only, shall be granted to him by a two-thirds vote of the members present at any meeting of the church, provided the same shall not be granted until after public notice has been given from the pulpit."

This by-law differs from Congregational usage in including the phrase "or dismissal only." It is probably proposed in order to provide for the case of a member who wishes to withdraw from any church connection or to unite with some organization with which Congregational churches are not in fellowship, as, for example, a Christian Science organization. A generation ago it was generally held that the only means of exit from church membership were dismissal by recommendation to another church, excommunication, or death. In recent years it has become common to erase from the roll of members those who, being of good character and standing, request permission to withdraw from the watch and care of the church, the record of the cause and manner of withdrawal being made in the church register. This has become Congregational usage because it is good sense. It is of course assumed that the church has acted faithfully in endeavoring to make its fellowship helpful and agreeable to the individual members.

The Literature of the Day

Romanism Called to Account

When the Roman Catholic Church announced the doctrine of the immaculate conception, M. Edmond Scherer, an eminent French Protestant, was moved to publish a series of letters in which a supposed seeker for truth describes his examination of the claims of the papal church and the results. The recent excommunication of the late Prof. St. George Mivart by Cardinal Vaughan, for insisting that certain scientific principles are true and to be believed, showing as it did that the Roman Catholic Church neither learns nor forgets and remains as medieval as ever, has prompted the republication of these letters.

We never have met with a much more adroit, forceful, conclusive piece of work, regarding the volume merely as a literary and philosophical construction. And as a searching, relentless, unanswerable exposure of the hollowness of the claims of Roman Catholicism upon the attention of thoughtful beings, of its insidiousness in insinuating itself into power wherever possible, and its stolid, dogged use of whatever power it obtains, and of its destiny to lose more and more its influence over men, the book is a masterpiece.

*What is Catholicism?** This is the title of the volume. And the answer to the question is that Roman Catholicism provides that one may have a religion without being religious, by throwing off his own responsibility upon the church. It is destined to be the religion of decadent nations which have become indifferent to progress. It is not Christianity, but a parasitic growth which gravely hampers the progress of true Christianity, and which is losing its vigor and in time will be rooted up.

M. Scherer's book is excellent to be put into the hands of any who may be beguiled by the allurements of Rome. It will open their eyes once for all unless they are determined not to be enlightened.

It has been translated by Rev. T. A. Seed and Dr. R. F. Horton of London has supplied the introduction.

The Expositor's Greek Testament. Vol. II.

It includes the Acts, the Epistle to the Romans and the First Epistle to the Corinthians. The study of the interpretation of the Scriptures demands as the first essential a pure text. This seems unobtainable and can be approached only by a careful study and collation of our existing manuscripts. Professors Knowling, Denney, Bernard and Finely, the authors, have given these and their results will probably be the standard for some time.

But this book is much more than a mere edition of the text. It is an exposition of it and a commentary thereon. Here lies its real worth. It is a most thorough gathering up, condensation and reproduction of the results of the thought and work of Christian scholars and students from the early fathers of the

church to the perhaps less inspired but more practical and better equipped authorities of today. A book of this sort which succeeds so well in its object, although necessarily expensive, is really cheap, in that it encompasses and furnishes all that is valuable in a multitude of its predecessors.

The introductions show much variety and individuality. All are marked by the same thoroughness and completeness as the body of the work. But Professor Knowling's introduction to the Acts is little more than a careful *résumé* and criticism of other earlier authorities, often without declaring in favor of any or advancing a new theory. The other authors show more independence of thought and more spirit in their presentation of various and variant opinions.

The entire work is to appear in several volumes under the general editorship of Dr. W. Robertson Nicoll. This is the second volume. Nevertheless the titles of the first volume remain on the cover, presumably on account of the advertising value and prestige belonging to the names of the distinguished gentlemen who were its authors. But this makes confusion for the owner of the book and is not complimentary to the real authors.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

RELIGION

What Is Catholicism? By Edmond Scherer. E. P. Dutton & Co. \$1.25.

The Expositor's Greek Testament. Vol. II. By Profs. R. J. Knowling, James Denney, H. H. Bernard and G. G. Finely. Dodd, Mead & Co. \$7.50.

The Miracles of Unbelief. By Rev. Frank Ballard. pp. 362. Charles Scribner's Sons. \$2.25.

Ecumenical Missionary Conference, New York, 1900. 2 vols. pp. 558, 484. American Tract Society. \$1.50.

A verbatim report of much of the proceedings of this epoch-making assembly. To publish one of all which was said and done would have made a library instead of a salable volume. The reader here gets the pith of the whole and is inspired to appreciate possibilities and to make larger endeavors. The history of the conference is recorded. Then the missionary idea is interpreted and its method explained, many details of organization and surrounding conditions being supplied. Two departments give a full account of missionary work and a survey of its field. The appendix states the detailed program of the conference with some collateral matters. It is impossible here to do more than give mention to this elaborate and remunerative record of one of the most representative and significant Christian gatherings of the whole nineteenth century.

The Royal Houses of Israel and Judah. By G. O. Liddle, D. D. pp. 329. Funk & Wagnalls Co. \$3.00.

An excellent history of the period of the Jewish monarchy from the first king to the return from exile combined with a harmony of parallel passages, printed upon opposite pages, so that the correspondence of the passages with each other and with the history is at once apparent to the eye. It includes the six books of Samuel, Kings and Chronicles together with all parallel passages in the poetical and prophetic books. It is in modern literary form, excepting that the Scripture language is preserved. The chapter and verse divisions are discarded, excepting when necessary for reference purposes. Annotated headlines at the side of the page are supplied, and at the opening of each section are the

names of the kings or prophets referred to therein with dates according to the systems of Usher and of the revised chronology. Supplementary facts, etc., receive due attention, often in footnotes. The volume illustrates excellent scholarship and a clear appreciation of what such an aid to Biblical study should comprehend and accomplish. Moreover it fills a hitherto practically unoccupied field.

The Ethics of Evolution. By J. T. Bixby, Ph. D. pp. 315. Small, Maynard & Co. \$1.25. A reissue of a thoughtful book, originally published some ten years since under its present sub-title, *The Crisis in Morals*. Accepts doctrine of evolution and examines carefully the new theories of ethics to which the doctrine has given rise, studying specially Herbert Spencer's application of evolution to ethics. Does not follow Spencer blindly but discriminatingly. Reaches conclusion that the work of a moral being is to bring his personal will into harmony and co-operation with the supreme Will which moves through all, and that the true aim of human life, and the true standard of morals, is the closest possible approximation to such a moral and intellectual perfection as is exhibited in the Being from whom man emanates. Stimulating and instructive.

The Religion of Democracy. By Charles Ferguson. pp. 170. Funk & Wagnalls. \$1.00.

Terse and snappy in style and somewhat aggressive in thought. Apparently the author likes to utter smartly sounding sayings. As to the value of his contribution to the sum of human wisdom upon his theme, there is room for some difference of opinion.

FICTION

Lords of the North. By A. C. Laut. pp. 442. J. F. Taylor & Co., New York. \$1.50.

A stirring romance of the Canadian region in the days of the rivalry of the Hudson's Bay and Northwest Companies for supremacy and trade. Full of adventure and two touching love-tales are skillfully interwoven. Vivid in its picturing of forest scenery and life, Indian character and customs. Inspires heroism of several kinds. Father Holland, the priest, is one of the noblest and most winsome characters.

Why Not? By Myra G. Plantz. pp. 250. Eaton & Mains. \$1.00.

A religious novel, brisk in style and containing much incident. Teaches useful lessons but not always in the most tactful manner.

Into the Light and India. By E. E. Rexford and Helen F. Huntington. pp. 109. Mennonite Pub. Co., Elkhart, Ind. 45 cents.

Two short, graphic, touching tales, the latter dealing with famine time in India. Intended for young people particularly.

The Prairie. By Fenimore Cooper. pp. 436. Macmillan Co. \$1.25.

In the handsome, new, popular edition. Very attractive.

Sintram and His Companions. By La Motte Fouqué. pp. 218. Macmillan Co. 50 cents.

A Temple classic.

ART AND ARCHITECTURE

Murillo. By Estelle M. Hurll. pp. 96. Houghton, Mifflin & Co. 75 cents.

In the Riverside Art Series. Contains fifteen pictures, a portrait of Murillo, an introduction and an interpretation. The pictures are reproduced very successfully, the comments are discriminating and there are a historical directory of the pictures and other helpful tables. The book is a fine piece of work and of exceptional interest and value.

Four Great Venetians. By F. P. Stearns. pp. 376. G. F. Putnam's Sons. \$2.00.

Careful studies of Giorgione, Titian, Tintoretto and Il Veronese and their productions. The author is an enthusiast but does not lose his critical balance and his interest gives a pleasant glow to his pages. He has done his work in a scholarly manner.

The Story of Assisi. By Lina D. Gordon. pp. 372. Macmillan Co. \$1.50.

Belongs apparently to a series on Medieval Towns. An admirable work. Historical and descriptive. Offers enjoyable comments upon architecture and art. Abundantly and excel-

* E. P. Dutton & Co. \$1.25.

lently illustrated. Suitable alike for the tourist and the home library.

Outlines of Art History. Vol. I. By J. F. Hopkins. pp. 242. Educational Pub. Co. This volume deals with architecture. It is simple and non-technical, adapted to the use of teachers and classes in public schools. It conveys trustworthy and valuable, although of course only general, information, and is illustrated freely and well.

EDUCATION

Architects of English Literature. By R. F. Sharp. pp. 326. E. P. Dutton & Co. \$2.00. A series of well-written sketches of Shakespeare, Bacon, Milton, Swift, Cowper, Burns, Wordsworth, Macaulay, Carlyle, Thackeray, Tennyson, etc. The only Americans included are Emerson and Longfellow. Specimens of handwritings in facsimile are introduced. An attractive book.

The Art of Translating. By H. C. Tolman. Ph. D. pp. 79. B. H. Sanborn & Co. 70 cents. Philosophical in theory and very practical in its helpfulness.

A School Grammar of the English Language. By E. A. Allen. pp. 169. D. C. Heath & Co. 60 cents.

Presents essentials concisely and serviceably.

The Child Life Primer. By Etta A. and Mary F. Blaisdell. pp. 95. Macmillan Co. 25 cents. Simple words and sentences with pretty colored pictures, like these, make the beginning of the way of learning easy for the younger children.

A Shorter Course in Phonography. By J. E. Munson. pp. 236. G. P. Putnam's Sons. \$1.25. The writer is the author of one of the most widely known and successful shorthand systems. This little book explains it in full for the benefit of those who wish to acquire it without a teacher.

Proceedings and Addresses of the National Educational Association. pp. 809.

The record of an important annual meeting, the thirty-ninth, held at Charleston, S. C., last July. Diversified and practical in discussion and suggestion.

MISCELLANEOUS

The North Americans of Yesterday. By F. S. Dellenbaugh. pp. 487. G. P. Putnam's Sons. \$4.00.

The Last Years of the Nineteenth Century. By E. W. Latimer. pp. 545. A. C. McClurg & Co. \$2.50.

The closing volume of the writer's Nineteenth Century Series. A succinct and reasonably comprehensive and candid résumé of the important events of the last ten or twelve years. Reads much like the talk of a well-informed teacher with an intelligent class of young men or women. Illustrated.

The Principles of Social Progress. By J. B. Morman. pp. 240. E. Darrow & Co. 50 cents. An earnest, thoughtful contribution to the literature of Socialism. Makes some useful suggestions and merits respectful attention, but seems visionary in portions and pays too little heed to existing conditions.

Musical Studies and Silhouettes. By Camille Billalque. pp. 375. Dodd, Mead & Co. \$1.50. Translated by Ellen Orr. Contains essays interpretative and critical, more pertinent to the tastes of musical people than of others but interesting and instructive to any. Among the topics are Beethoven and his Nine Symphonies, The Italian Sources of the "Orpheus" of Gluck, and The Exotic in Music.

Monday Sermons. By Paul M. Paine. Published by the author, Syracuse, N. Y. 50 cents. Twenty little essays, of two or three short paragraphs apiece, first printed in the Syracuse Post-Standard. Bright and shrewd and tonic to the mind and the heart.

Home Treatment and Care of the Sick. By A. T. Lovering, M. D. pp. 376. Otis Clapp & Son.

Has no specially noticeable features but covers the ordinary ground of such works wisely and effectively. Is terse and plain in language.

Notes

An interesting forthcoming book will be the correspondence between James Martineau and Professor Knight of Aberdeen on the doctrine of the Trinity.

The William M. Hunt Memorial Committee has raised \$16,800 but still needs \$4,500 to pay

Mr. D. C. French, the sculptor, for two statues which he has made for the proposed memorial.

The leading theological journal of Germany has just included Zangwill's *The Mantle of Elijah*, having been misled by its title, in its list of foreign theological works.

Mr. Stephen Phillips's drama, *Herod*, of which we spoke a fortnight ago, is being translated into French, German, Italian, Swedish and Russian, and is expected to be presented on the stage in each of these languages.

Rt. Rev. W. B. Carpenter, Bishop of Ripon, in a recent sermon on the Philosophy of History, in recounting the achievements of the nineteenth century and enumerating its prophets, grouped Phillips Brooks and Moody with Liddon and Maurice.

The history of Tammany Hall, by Gustavus Myers, just published, shows that it has been a society of peccation and fraud from its founding in 1799 down to the present time, and that Aaron Burr, of unsavory fame, its first great leader, gave it its original predatory habits.

Messrs. Loescher & Co., of Rome, have secured more than a hundred letters written by Jenny Lind between 1845 and 1874 to an intimate friend in Germany. They are in German and are full of facts about the great singer's career, and opinions of personages whom she met. They are said to be exceptionally interesting, and probably will be published before long.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 8

Mrs. John E. Bradley, as leader, spoke of "the kept life," illustrated by many recent providences in missionary experience. Mrs. Joseph Cook reported a letter from Miss Eliza Talcott, which suggested to all who knew her the efficient service which she has rendered since she first went to Japan in 1873. In Kobe College, in work among the women, in Hiroshima, with its military stations and hospitals during the war between China and Japan, her work has been especially noteworthy. Always tactful, and with unusual power in winning the Japanese, her contact with the soldiers gave her opportunity to reach men from all parts of the kingdom, her ready sympathy gaining their confidence and love. Tarrying in Honolulu for a little on her way back to Japan, after a sojourn in the homeland, she was urged to remain for a season, and now for the last six months she has given her time to work among Japanese coolies. Her speedy return to Kyoto will be hailed with delight by her associates, all of whom are saddened by Dr. Gordon's death.

Mrs. Capron spoke of the power of a single personality, and of the new impulse which prompts many an earnest Christian at the opening of the new century to ask, "What special work am I doing for Christ?" She also gave some interesting facts in connection with one of her Chicago pupils, now a member of the Telegu mission, where more than 700 have recently been baptized, a large proportion of whom are the harvest reaped by this missionary, through God's blessing upon her work and that of the Bible women under her supervision. Miss Marion Sheldon told of the consecration of one whom she had known in Adabazar, "a kept life."

Mrs. Perry gave an account of a recent tour in the Harpoot field by Mr. Browne and Miss Bush. Diarbekir has been the scene of a much needed and wonderful work of grace, so that the visit and work there have been prolonged beyond all previous planning. Allusion was also made to Divsik, in the Sivas field, where there has been a little flock without a shepherd since the pastor, with others, suffered martyrdom five years ago.

Miss Child called attention to the calendar

names of missionaries in Africa, and mentioned cause for congratulation to Miss Gilson and others in Gazaland upon recent arrangements which bring them a mail once a week. Their joy is not full, however, for a drought has brought in its wake scarcity of food, so that it is not easy to provide for the pupils under their care.

The Forward Movement of the American Board

Following is a list of the churches, arranged geographically, which are now supporting missionaries of the American Board in substantial conformity to the plan outlined in the beginning of what was known as the "forward movement," of which Mr. L. D. Wishard has been the representative before the churches since February, 1899. Most but not all of these churches have assumed the support of missionaries after visits by Mr. Wishard. The amount contributed by the churches ranges from \$300 to \$1,500 each, but the average sum is about \$600. A few churches which earlier in the movement assumed the support of missionaries have since found it impossible to fulfill the obligation involved, and have reverted to the customary way. The plan, when it is working at its best, involves mutual obligations, which occasionally one party or the other to the contract fails to recognize. The church no less than the missionary must faithfully correspond with its partner. Usually churches and missionaries, when once the union has been formed, express a sense of pleasure as well as profit from it.

Viewing the movement as a whole it can be said to have had reasonable success. It would be difficult to state just how much additional revenue it has brought to the Board that would not have come in the old way, but it certainly has caused the amounts for mission work contributed by the several churches to rise very considerably. Mr. Wishard goes and comes among the churches as opportunity offers, Montclair, N. J., being his home and point of departure.

CHURCHES TO WHICH MISSIONARIES HAVE

BEEN ASSIGNED FOR SUPPORT

MASSACHUSETTS	RHODE ISLAND
New Bedford, North	Providence, Union
Worcester, Piedmont	
PENNSYLVANIA	
West Roxbury	Philadelphia, Central
Chelsea, Central	
Andover, South	
Lynn, Central	
South Hadley	
Worcester, Central	
Springfield, Hope	
Springfield, First	
Reverly, Dane Street	
Amherst, College Students	
Fall River, Central	
Brookline, Harvard	
Dalton	
Woburn, First	
Great Barrington	
Pittsfield, First	
Newton Center, First	
Attleboro	
Winchester	
MAINE	
Portland, Williston	
Bangor, Hammond Street	
Bangor, First	
Bangor, Central	
CONNECTICUT	
New London, First	
New Britain, First	
Hartford, Asylum Hill	
Hartford, Park	
West Hartford	
Middletown, North	
Middletown, South	
New Haven, Church of the Redeemer	
New Haven, Dwight Place	
Salisbury	
Hartford, Fourth	
Norwich, Second	
Norwich, Broadway	
Norfolk	
VERMONT	
Burlington, First	
NEW HAMPSHIRE	
Manchester, First	
NEW YORK	
Albany, Central	
Albany, First	
Albany, Second	
Albany, Third	
Albany, Fourth	
Albany, Fifth	
Albany, Sixth	
Albany, Seventh	
Albany, Eighth	
Albany, Ninth	
Albany, Tenth	
Albany, Eleventh	
Albany, Twelfth	
Albany, Thirteenth	
Albany, Fourteenth	
Albany, Fifteenth	
Albany, Sixteenth	
Albany, Seventeenth	
Albany, Eighteenth	
Albany, Nineteenth	
Albany, Twentieth	
Albany, Twenty-first	
Albany, Twenty-second	
Albany, Twenty-third	
Albany, Twenty-fourth	
Albany, Twenty-fifth	
Albany, Twenty-sixth	
Albany, Twenty-seventh	
Albany, Twenty-eighth	
Albany, Twenty-ninth	
Albany, Thirtieth	
Albany, Thirty-first	
Albany, Thirty-second	
Albany, Thirty-third	
Albany, Thirty-fourth	
Albany, Thirty-fifth	
Albany, Thirty-sixth	
Albany, Thirty-seventh	
Albany, Thirty-eighth	
Albany, Thirty-ninth	
Albany, Fortieth	
Albany, Forty-first	
Albany, Forty-second	
Albany, Forty-third	
Albany, Forty-fourth	
Albany, Forty-fifth	
Albany, Forty-sixth	
Albany, Forty-seventh	
Albany, Forty-eighth	
Albany, Forty-ninth	
Albany, Fiftieth	
Albany, Fifty-first	
Albany, Fifty-second	
Albany, Fifty-third	
Albany, Fifty-fourth	
Albany, Fifty-fifth	
Albany, Fifty-sixth	
Albany, Fifty-seventh	
Albany, Fifty-eighth	
Albany, Fifty-ninth	
Albany, Sixtieth	
Albany, Sixty-first	
Albany, Sixty-second	
Albany, Sixty-third	
Albany, Sixty-fourth	
Albany, Sixty-fifth	
Albany, Sixty-sixth	
Albany, Sixty-seventh	
Albany, Sixty-eighth	
Albany, Sixty-ninth	
Albany, Seventieth	
Albany, Seventy-first	
Albany, Seventy-second	
Albany, Seventy-third	
Albany, Seventy-fourth	
Albany, Seventy-fifth	
Albany, Seventy-sixth	
Albany, Seventy-seventh	
Albany, Seventy-eighth	
Albany, Seventy-ninth	
Albany, Eightieth	
Albany, Eighty-first	
Albany, Eighty-second	
Albany, Eighty-third	
Albany, Eighty-fourth	
Albany, Eighty-fifth	
Albany, Eighty-sixth	
Albany, Eighty-seventh	
Albany, Eighty-eighth	
Albany, Eighty-ninth	
Albany, Ninetieth	
Albany, Ninety-first	
Albany, Ninety-second	
Albany, Ninety-third	
Albany, Ninety-fourth	
Albany, Ninety-fifth	
Albany, Ninety-sixth	
Albany, Ninety-seventh	
Albany, Ninety-eighth	
Albany, Ninety-ninth	
Albany, One hundred	

There are five or six individuals who are supporting missionaries; also some Endeavor Societies and groups of churches.

That which is called considering our duty in a particular case is very often nothing but endeavoring to explain it away.—*Bishop Butler.*

The Martyr Mission

(The Congregationalist's Missionary Topic for March)

The North China Mission—History up to 1900—The rise and causes of Chinese hate—The Boxers—Special deliverances—The siege of the legations—The martyrs—New beginnings.

An abundance of material is to be found close at hand in preparing for a meeting on this topic. China has been the center of the world's interest now for nearly nine months, and the field reached by the North China Mission of the American Board has been the scene of terrible uprisings—lawless outbreaks of last winter in Shantung being quickly followed by mob violence, murder, looting, war, the massacre of missionaries and native Christians, the flight of workers and the general destruction of all mission property owned by the North China Mission. The work came for a time to a standstill, the mission plant is destroyed, but the mission has a glorious past now to be studied and a great future, we hope, for already plans for reconstruction are being made.

It is just forty years since Rev. Henry Blodgett of the American Board went to Tientsin and opened the first Protestant missionary work in the great North China field, of which it is the gate. Peking, the imperial city, was soon occupied, and Tung-cho, the port of Peking, from which it is twelve miles distant, became the educational center. Here were situated the North China College and Theological Seminary, as well as a high school for boys, two day schools for boys and seven for girls. An important center for evangelistic work was Paoingfu, and other stations were Pang-Chuang and Kalgan. These should all be located on a large map.

Slowly but surely Christianity made its way in North China. Chapels, schools, hospitals were built, one by one. Little by little converts were gathered in. But about a year ago news came of a great revival in North China. Churches were full of eager listeners and numbers became Christians. Mrs. Chaucey Goodrich in *The Congregationalist* for May 31, 1900, told about the unusual religious interest.

All the world knows how soon and with what suddenness the blow fell. Ever since last June the daily papers, the magazines, both English and American, have been printing articles about China, by missionaries, statesmen, travelers, newspaper correspondents. The excitement began with the uprising of the Boxers—an ancient secret association, a kind of Masonic order—against the foreigners in Shantung. The anti-foreign hatred quickly spread over all North China, encouraged by imperial sympathy. Then followed attack on Chinese Christians, burning of foreign property, daring massacre of foreign missionaries, among them a number connected with the American Board, and finally the siege of the legations at Peking and deliverance at the hands of European armies.

How far were the representatives of Christianity responsible for this outbreak against foreigners? This is a question worth investigating and discussing at the meeting. What are the real causes of Chinese hate? It is pretty generally acknowledged, even in quarters not especially sympathetic to missions, that the missionaries were in no wise responsible for it. At the base of the desire of the Boxers and the government to exterminate foreigners is a race antipathy, a hereditary hatred and contempt among the Chinese for everything foreign. Other causes undoubtedly were the constant circulation for years of vile slanders against American and European invaders, the fear of foreign despoilment of China and the rottenness of the Manchu government afraid of reform and progress.

A vast amount of literature has grown out of the whole situation and the wisdom and bravery of the missionaries of all denominations have been recognized as never before. Hardly a magazine but has published some account of the siege of Peking. Hardly a

publication that has not contained a tribute to the martyrs. In preparing for this meeting one has only to consult the back files of periodicals in any library, but we shall suggest a few special sources of information. It is worth noting that two of our most able and brilliant writers on China, Arthur H. Smith and Chester Holcombe, have both at some time been connected with the North China mission of the American Board.

What of the future? Already the mission board is facing this question and calling for money and workers. Dr. Sheffield has opened three schools at Peking and Dr. Arthur H. Smith at Tientsin is one of the men still on duty in the field. Several missionaries now in this country are planning to return to Peking and Tientsin. It is indeed a time of new beginnings and of many new problems, as Dr. A. H. Smith points out in the January *Missionary Review of the World*. But the churches should be made to realize the greatness of their opportunity in China and the sacredness of their obligation to reestablish the "martyr mission."

SOURCES OF INFORMATION

Sketch of North China Mission and In Loving Remembrance—pamphlets supplied by the American Board.

The Uprising in North China, by Rev. A. H. Smith, *The Congregationalist*, Jan. 25, 1900.

The Missions and Missionaries in China, *The Congregationalist*, June 21, 1900.

Dark Before Dawn in China, by Rev. Henry Kingman, *The Congregationalist*, July 19, 1900.

China, the Situation and Outlook, by Dr. Judson Smith, *Missionary Herald*, November, 1900.

The Story of the Siege, and special deliverances, see also *Missionary Herald*, November, 1900.

Plans of the American Board for China, *Missionary Herald*, January, 1901.

The Martyr Missionaries in China and Anti-Foreign Crusades in China, *Missionary Review of the World*, February, 1901.

Persecution of Chinese Christians, *Missionary Review of the World*, January, 1901.

The two best recent books on China are *The Siege in Peking*, by Dr. W. A. P. Martin, president of the Imperial University at Peking, and *The Real Chinese Question*, by Chester Holcombe. Other valuable books are Beresford's *Break-up of China*, Scidmore's *China, the Long-Lived Empire*, Smith's *Chinese Characteristics and Village Life in China*.

A List of Missionary Topics for the Year

March: The Martyr Mission. John 16: 1-11; Rev. 7: 9-17; Ps. 2: 1-12.

The North China Mission. History up to 1900. The rise and causes of Chinese hate. The Boxers. Special deliverances. The siege of the legations. The martyrs. New beginnings.

April: The Retarded Peoples. Joel 2: 28-32; Luke 4: 14-30.

Porto Ricans. Work of the American Missionary Association. The mountain whites. The Indians. The Negroes. Duty of the strong to the weak.

May: The Problems of South Africa. Ps. 72: 1-19.

The Natal Mission. Native tribes of South Africa. Moffat and Livingstone. The Afrikaner and the Englishman. Mt. Holyoke's daughters in Africa. The Zulu Mission. How affected by the war.

June: The Expansion of Home Missions. Isa. 60: 1-22.

The evangelization of America. The problem of the forefathers. The incoming strangers. The westward wave. Buffalo, Chicago, Omaha, San Francisco as mission fields. Present duties. The waste places. Alaska, Cuba. The Philippines.

July: Rebuilding in Asia Minor. Rev. 2: 1-20.

The Eastern Turkey Mission. The Greek, Armenian and other churches. The massacre of the Armenians. Educational work. Russia and Germany in Asia Minor.

August: Our Southern Neighbors. Ps. 66: 1-20.

The Mexican Mission. The Spaniard and the Indian. Early Roman Catholic missions in Mexico, California and New Mexico. The type of Mexican religion: Protestant missions in Mexico. Congregational work.

September: Home Mission Pioneers and Establishers. Mark 9: 33-50; 1 Kings 8: 22-43.

Sunday schools the pioneers of the church. The work in neglected places. In Alaska. Building the church. The work of the Church Building Society.

October: South China and the Chinese in America. Micah 4: 1-7; Acts 10: 23-48.

South China and Fuchow Missions. Commercial China. Canton and Hongkong. Differences between North and South China. Chinese Christians in America.

November: Educational Work of the Churches. John 21: 1-19; Ps. 111: 1-10.

Congregational Educational Society. Support of mission schools, academies, missionary colleges. Colleges once helped, now self-supporting. Work of the churches for students in college towns.

December: The New Power in the East. Isa. 52: 7-15; 53: 1-12.

The Japan Mission. Christianity in Japan. Shintoism-Buddhism. Japan as one of the allied Powers. The task of missions. The nationalizing of Christianity.

In and Around New York

Bound for the Holy Land

A spring trip to the Holy Land is getting to be more and more the custom, and every February sees a number of New York ministers leave their churches for the three months' necessary for the tour. This year there go Dr. Babcock of the Brick Presbyterian Church, Dr. Smith of the Central Presbyterian, and Mr. Webster of the Church of the Covenant. Dr. Atterbury, another New York Presbyterian minister, will join the party in Europe and make the Holy Land trip with it. A novel feature of this year's trip is that the members of the party have been for some months taking a reading course under the direction of a university professor as a preparation for the journey.

Y. M. C. A. Activities

The plan to erect in New York a Young Men's Christian Association building as the home of the international committee and the association headquarters for North America has been abandoned, and the money given for the purpose, said to be \$100,000, is to be turned over toward the endowment fund of \$1,000,000 which is to be raised by the time of the jubilee year convention, to be held in Boston in June. The founder of the first association, Dr. G. N. Vanderlip, resides in this city and, although well advanced in years, will attend the Boston meeting. Y. M. C. A. affairs in New York city and throughout the state are flourishing. Two new buildings, one for the Eighty-sixth Street Branch and one for the Railroad Branch, are projected for New York, and in Brooklyn work has just been started among the street railway employees, receiving support, financial and otherwise, from the Brooklyn Rapid Transit Company, which controls most of the railroads of that city. There are now in the state 136 associations, with property valued at upward of \$3,500,000. That the religious work of the organization is not neglected for the educational and physical culture departments is shown by the fact that there were held last year 6,520 meetings, with an aggregate attendance of 336,012.

The Congregationalist's Indian Famine Relief Fund

Send all contributions to Frank H. Wiggin, Treasurer American Board, 14 Beacon Street, Boston, marking them "For The Congregationalist's Indian Famine Relief Fund."

Friends in First Ch., Oberlin, O., Extra	\$15.
Members of First Cong. Ch., Everett, Wn.,	2.48
Magaroglu Village, Turkey,	1.58
Nev Seeller Village, Turkey,	.18
Through W. B. M. L.	10.
A Friend, Medford,	10.
Shawmut Ch., Boston,	25.
M. C. McCellan, Hartford, Ct.,	10.
Friend, Cong. Ch., West Cornwall, Ct.,	.50
Mt. Pleasant S. S. Classes, Washington, D. C.,	24.
C. A. Prentiss, Winona, Minn.,	5.
Evan Ch., Zille, Turkey,	17.60
First Cong. S. S., Newark, N. J.,	15.
First Cong. S. S., Minneapolis, Minn.,	21.25
Friend, Bangor, Me.,	.45
Mrs. J. H. Bergmann, Wyckoff, N. J.,	3.95
Cong. S. S., David City, Neb.,	3.
Plymouth Cong. Ch., Seattle, Wn.,	5.55
Total,	\$170.54
Previously acknowledged,	124,646.33
Grand Total,	\$124,816.87

Vermont—Local and Evangelistic

Consulting State Editors: Sec. C. H. Merrill, St. Johnsbury; Rev. Messrs. H. L. Bailey, Middletown Springs; Evan Thomas, Essex Junction; C. R. Seymour, Bennington

Covet Earnestly the Best Gifts

Material prosperity in the churches seems to have far outpaced spiritual growth, judging from returns made showing increase in annual expenses and improvements upon property. Evidently this increase has not been made in the spirit of fulfilling the condition of the promised blessing, "Bring ye all the tithes into the storehouse." Had the increase been in the columns of so-called "benevolences," the spiritual conditions prevailing today might have been different.

Exceptions no Basis for Judgment

Some in the state have felt aggrieved because of currency given to the story told by the Listener in the *Boston Transcript* of his experience in a Vermont village, where "profanity seemed to be instinctive, commonplace, even necessary," and, "through invariable use, had lost all its force for purposes of emphasis." As a sign of "degeneracy," it was also noted that "the neat little church in town was without a minister," and "locally no interest appeared in the establishment of religious services." Profanity in many places is doubtless too prevalent, and churches in the country as well as the city often undergo interregnums in the pastorate. But over against a place like this visited by the Listener could be put another where recently a new church has been instrumental in revolutionizing the social and religious life of the community. The chief contention is that no sweeping inference ought to be drawn from either fact. Because of the first it does not follow that the state has lapsed into barbarism, nor does the second show that the millennium has dawned. Much work is still required in the state, and none are more conscious of it than those in charge of the religious forces.

A Hundred Thousand for Books

The report of the Board of Library Commissioners shows that the intellectual interests of Vermont are well looked after, in one direction at least. During the past two years twenty-one new libraries have come into existence, ninety-four since 1895. Only about one-third of the towns in the state are now without library privileges, but if the rate of progress during the past five years continues, at the end of the next half-decade every town will enjoy such privileges. Last year nearly 22,000 volumes were added. Only in five instances did the additions to any one library exceed 1,000, and the figures show a gratifying evenness of distribution. During 1900 ninety-nine towns appropriated nearly \$10,000 for library purposes, and during the past two years gifts amounting to \$175,000 have been received or become available for the same object, which, with the state appropriation, means an expenditure of \$100,000 annually to provide the people with good reading. Also, the traveling library movement has been introduced, with gratifying results.

New Fire for the Old Hearthstones

BY JENNIE A. GALE

Low burned, in many a home,
The altar fire,
Where once sweet incense rose
Of praise and prayer;
And new hearthstones unlit
Were cold and bare.

The officers of the Vermont Domestic Missionary Society were considering this condition a decade ago, as they looked over the dear old state that had sent out so many staunch workers for God into the great cities, the West and foreign lands.

There were scattered homes far from the church; tired ministers riding to a second parish but unable to reach all the homes unwarmed by the fire of God's love.

There were closed church buildings, whence strength had gone to build up larger places. There were the faithful few, discouraged and unconscious that God could use them.

So Secretary Merrill, hearing of the work done in surrounding districts by the young women in the Moody Training School at Northfield, secured Miss Lydia Hartig and Miss Nellie Barnes to begin a similar work in North Hyde Park and the adjoining parish of Eden.

God has wonderfully wrought through this simple agency to the salvation of many souls, the reopening of closed church buildings, the enlarging and building up of many churches, the kindling of many hearthfires.

The number of workers has increased as rapidly as means would permit. Sometimes ten have been employed. Many have been called to new fields outside the state, several being granted in response to calls from other states to inaugurate a similar work.

Personal work and home intercourse have always been given precedence. The people, in villages and on scattered farms, have welcomed to their homes the workers who, while abiding under the same roof, have brought Jesus Christ as a personal friend to many who knew him not. Many who never went to church let their homes be made a sanctuary and in time Christ was enthroned in their lives. Often they want instruction in God's Word, are "hungering and thirsting after righteousness," and know not how gladly he will fill them. There is opportunity to organize Home Departments in the Sunday school; normal classes for the training of Sunday school teachers; Endeavor Societies, personal work classes, to aid Christians in fulfilling their God-appointed work of saving souls. Also for the organization of churches, the repair of buildings, the raising of salary for the minister who is to follow. These and many other forms of service have come to the young women in addition to the expected cottage and schoolhouse meetings and the personal work in the homes. Here are some illustrations:

The church is filled, the pastor cannot get over the seven miles of bad road. The worker must speak the word of life, though a pulpit and a church take the place of the usual pine table and schoolhouse.

The candidates for admission to the church for whom she has travelled until Christ had been formed in them are waiting examination. She cannot refuse when the pastor chooses to have her do this service.

Those she has loved and lived for have finished their course and the body is to be laid to rest. So she brings God's comfort to sorrowing hearts by the open grave.

At first "two by two" the women were sent out, but of late more often singly. At first two or three weeks was the usual limit; now the time lengthens into two or three

months, and as acting pastor of a single field or assistant pastor in a double parish in several cases it has reached into the second year.

Mr. Moody believed in hand help, and the workers trained in his schools rejoice when they can help in the kitchen, at the mending basket, in the sickroom, that thereby they may lighten a burden and find opportunity to present the great Burden-bearer.

Does the work stand? Yes, especially as the term of service becomes longer that the new converts may be taught how to feed themselves from God's Word and enter on service for others.

Five years ago two of the "Vermont girls" drove up a mountain road near noon. They accepted an invitation to dinner in the first home, and after they had looked over the farm and become acquainted went on to tell the others in the district that there would be a meeting in the schoolhouse at half-past seven. "If you don't get the hay in and the chores done in time, come as soon as you can," they said. It was a hot July day in the height of the haying season. Some they found indoors and some in the field, but after going the rounds they got the key, swept the schoolhouse, went to tea with another kind neighbor and then to meeting.

One family of three had lived there eleven years and never been to church. No minister had ever called and no meeting had been held in this schoolhouse. They came tired from the hayfield, but in a week from then they and others were rejoicing in Christ. Four of those present have been for the past five years faithful members of the church. The altar fire has burned brightly in their homes every day, and for weeks during one summer they sustained a meeting alone in the district, to which the neighbors gladly came.

Two young women went to a field to which the pastor could give only one hour on Sunday and which had no evening service. One day thirteen young people confessed Christ at his table. A Christian Endeavor Society was formed including all ages; and now the Sunday evening service has been a success for over five years, while many trained in it have gone out to do good service in other fields.

The people are taught by precept and example that every Christian should be doing personal work for souls, that we are "saved to serve." And they cannot say to these workers, "You are a minister with a long course of theological training. I cannot do your work"; while the women can say to them, "Ask God for strength and guidance; study your Bible for material—then use it." And they do.

The churches thus aided have shown the largest increase in membership and in many cases have given most largely to missions in proportion to ability. A hopeful feature has been work with the children, always a favorite form of service with the young women, and many promising lives have thus been won for Christ.

Winter in Manchester

The north shire of Bennington County possesses rare attractions. Whoever visits Manchester once goes again if possible. Here is one of the large hotels of the state—the Equinox—standing under the brow of the noble mountain after which it was named. Its owner, Franklin H. Arvis, died recently and the tribute paid him by Rev. George T. Smart, D. D., has been read up and down the state. For here was a man, not only successful in the management of hotels in Florida, New York and here in his native town, but who was influential in all that tends to build up and

beautify a town. He actively promoted local church interests also, believing in the stability and civilizing power of the institution.

This church finds its hands full in summer when guests are numerous, and passes the winter of snows and quiet by no means idly. Some of its best blood is utilized in the conduct of a Bible school in a schoolhouse two miles away. Mission work, in which certain members are noted as leaders, goes on unhindered by social engagements. The young people are free and active. In the autumn they occupied a stall at the county fair, sold Moody's books and gave away some hundreds of standard magazines. So successful was the plan as to suggest enlargement next season. The pastor's winter sermon and lecture courses always attract attention. He has finished a Sunday evening course on the Minor Prophets and begun another upon Similitudes of the New Testament.

Seven miles distant lies Dorset, in a sweet valley by itself. The church has been aroused to new interest through the coming of Rev. Charles Carhart to occupy the pulpit for a year.

C. R. S.

Transplanted from Wisconsin

The reading of a recent article in *The Congregationalist*, What People Want to Hear, moved Rev. W. C. Clark of Hardwick to repeat the Wisconsin experiment therein described with a small congregation in a thriving Vermont village. Cards were issued with a list of sermon topics and the people were requested to indicate their first and second choice, boys and girls being specially invited to vote. Returns proved that the question box is as unpopular in Vermont as in Wisconsin; and in accordance with preferences expressed the pastor is preparing a short series of sermons on The Christian Home, a few Sunday evening talks on Twentieth Century Citizenship, and a more extended series of sermons on the book of Revelation.

T.

In Local Fields

NEWBURY has lost by death Deacon George Swasey, church clerk and for thirty years deacon.

BRIDPORT has rededicated, free of debt, its improved edifice, repaired at an expense of nearly \$2,000.

SAXTON'S RIVER rededicated Jan. 23 its renewed house of worship. About \$2,700 have been expended in the purchase of a new organ and repairs on the auditorium, vestry and social rooms.

DEKEN.—The whole town has joined in the support of Miss Helen M. Jones, and services are held each Sunday at the Corner and the Mills. Financial aid is given by Massachusetts residents who remember the place of their birth; the opening of the asbestos quarries and the promise of an electric road bring activity in business, and the outlook is more hopeful than at any time since the repair of the abandoned meeting house.

NEWPORT.—The year has opened hopefully under the pastorate of Rev. A. F. MacGregor. Eleven joined as members this church at the largely attended communion service. A system of contributions with calendar and envelopes has been adopted, with a view to increase the benevolences. A pastor's training class for those from twelve to sixteen years of age has been formed, and the young men meet monthly for discussing current practical questions. The pastor has organized a Congregational Brotherhood, to meet monthly for discussion of topics of public interest. The subject at the first meeting was The Press.

Prof. H. B. Adams of Johns Hopkins University, because of ill health, has been forced to resign his position in the historical department of Johns Hopkins University. The trustees of this institution have had offered them a valuable new site on the outskirts of Baltimore, providing, through the sale of their present property and through gifts, they obtain \$1,000,000 with which to rebuild and operate the institution.

Off for India

Rev. F. S. Hatch, just appointed secretary of the United Society of Christian Endeavor for India, Burmah and Ceylon, is sailing from New York this week by the Fürst Bismarck. Before he went he received the Godspeeds of hosts of friends throughout the state. Farewells have been said at many Endeavor gatherings and at the Portland anniversary. One of the most interesting of these *bon voyage* receptions was given on Monday night by the Boston Union at the Warren Avenue Baptist Church of this city. A large company of young people assembled to bid the secretary good-by and to hear his farewell message.

At the more formal exercises Treas. William Shaw presided. Rev. J. C. Perkins of the Madura Mission spoke of the opening for young people in India, noting the marked differences between the two generations of native converts and finding in youth signs of great progress. In southern India there are 170,000 children in the Christian schools. Christian Endeavor has exerted a helpful influence and is a factor in overcoming the diffi-



culties of caste. Dr. F. E. Clark pointed out the fact that it took but five years for the Y. P. S. C. E. to reach from Portland to India, for in 1886 the first society in Ceylon was formed. India has led in many earnest efforts to cultivate the practical and spiritual life. Sec. J. L. Barton of the American Board spoke of the great change in the relation of India to the rest of the world during the last century. Now India calls and draws her own missionaries. They are not now sent. Dr. Barton closed with a sympathetic prayer for the prosperity of the new undertaking.

Mr. Hatch found his own message in the endeavor of Paul to "make all men see." He urged upon the young people the wide outlook which should include India with their own local surroundings. He was to go to India that he might open the eyes of youth there to the true purposes of life. Would not the Christian Endeavorers of Massachusetts seek to do this in the home communities with their might? The service closed with "Blest be the tie that binds."

Mr. Hatch will be greatly missed in Congregational and Christian Endeavor gatherings throughout the state. His long and successful pastorate at Monson, his service of Hartford Seminary and of the Connecticut Valley Congregational Club, his activity in evangelistic lines, have made him widely known. As he now enters upon an important and untried field of Christian service, he will be followed with eager interest.

A New Pastor at Ruggles Street

The most notable institutional church work in Boston done by Baptists has been that of the Ruggles Street Church. For more than twenty years its financial support came largely from the late Mr. D. W. Ford, and he left generous provision for it in his will. Its expenses have often exceeded \$20,000 a year.

In and Around Boston

Since the resignation of Dr. E. D. Burr to accept a charge in Newton, Ruggles Street has suffered seriously for want of a leader, and it will be welcome news to many that Rev. Dr. A. C. Dixon, for the past ten years pastor of the Hanson Place Baptist Church, Brooklyn, N. Y., has accepted a call to Ruggles Street and expects to begin work May 1. Dr. Dixon is a Southerner by birth and education. He has been remarkably successful as a pastor. He is also an evangelist, and as such has been active in interdenominational affairs that have touched Brooklyn and New York. He is greatly interested in institutional church work, and during his pastorate Hanson Place has taken a prominent place among the churches that emphasize the social side of Christian work. Dr. Dixon has for some time felt that his efforts along this line were somewhat restricted because of a lack of adequate financial support, and his friends now feel that one of the reasons that lead him to accept the Boston work is the fact that he is assured that there the money will be forthcoming to carry out any plans which he may formulate. His Brooklyn church is about to erect a new edifice, and he was very anxious that in the plan should be included a roof garden auditorium. The idea could not be adopted, however, because of the cost involved.

Sunday School Activities in the Boston District

The annual meeting of the Boston Sunday School District was held in Union Church, Feb. 6. In spite of the wintry weather, there was a fair attendance at the three sessions. Various lines of practical work were discussed in address and conference by the state secretaries and local workers. Other speakers were Rev. Messrs. H. S. Johnson, C. E. Davis, L. H. Dorchester and Mr. L. D. Wishard. The number of schools entitled to representation was 156. There were reported 759 scholars as having joined the churches. Charles R. Fuller was elected president for the new year.

Opportunities of Our Churches

Rev. S. W. Dike, LL. D., secretary of the National League for the Protection of the Family, was the speaker at the Monday meeting. In opening he referred to the meager attention given to social science in current literature and briefly sketched the progress of sociological study during the last century. The topic dealt chiefly with the opportunities before Congregational churches along family and municipal lines. In view of the democratic form of these churches they are deeply concerned in present day movements and are admirably fitted to study them.

The Great Deliverance

Thou hast delivered her soul from anguish and death, her eyes from tears and her feet from falling, and now she walks before Thee in the land of life. Dear was she to me, as Thou knowest, above all things in or of this world, the sun and joy of my home. What more should thy servant say? Lord, thou seest how my heart fills at this remembrance and how it melts me into tears. And yet, why should I weep for one from whose eyes all tears have been wiped away? Why mourn for her who shall mourn no more? Why sigh for a saint who has left behind her in this world a blessed and holy memorial and is now amid the choir of angels, singing the new song with thine elect and exulting in thy salvation? I have lost a jewel in time, but I know it is kept in heaven.—*Christian Schriver.*

Life and Work of the Churches

The Twentieth Century Prayer Meeting

BY REV. EDWARD M. NOYES, NEWTON CENTER, MASS.

The modern prayer meeting is a product of the nineteenth century. Our Puritan fathers had the weekly lecture by the minister. But the service of prayer and testimony, largely carried on by laymen, grew out of the revivals of the early days of the century. It was a return to the methods of primitive Christianity. It has been a mighty factor in the church life of America. Will it survive far into the new era? Many prophesy its disappearance. A noted Episcopalian is reported as saying that his church will continue to attract Congregationalists so long as the prayer meeting is retained. In our most spiritual churches not more than a third of the members attend. In many others the proportion is much less. If it is to renew its power some adaptation to changed conditions will be necessary. What are the elements of a successful modern prayer meeting?

It is a social and informal meeting. The church is a family. This mid-week service is the home night, when the household of faith gathers together. But the charm of family life is in its leisure and informality. We do not visit for an hour at home. We spend the evening in delightful and familiar intercourse. Yet we come late to prayer meeting and hurry away when the hour is over. The ideal meeting demands time. Let us give one evening to the church, and not sandwich in the service between other engagements. An informal social may well precede and follow the devotional hour. Let it be understood that this is the place for new members and strangers to get acquainted. The cordial atmosphere will promote piety. Such a meeting is an evangelistic agency. It is a good place to bring a friend and introduce him to the pastor. He hears the testimony of his friends. His heart is touched by earnest prayers. A word fitly spoken may lead him to make the great choice. Many souls have been born anew in such a prayer meeting.

Such a meeting will have variety. Dr. Goodell says in his happy style: "Sameness is tameness. The tree of life bears twelve manner of fruits, a great diversity; and it sheds its leaves every prayer meeting hour for the healing of God's children." A sacred solo, a choice extract from some new book, read by a new voice, will brighten the meeting. Mr. Beecher once called a certain meeting a kind of a sandwich, "a slice of deacon and a hymn, another deacon and a hymn, etc." Nothing is so attractive as life. A dead meeting is without excuse with the resources open to us.

Increasing emphasis will be laid upon the Bible in such meetings. "Sanctify them through thy truth; thy word is truth," was the Saviour's prayer. The Holy Spirit is the agent; the Word is the means of sanctification. Systematic and definite study of different books, with or without published helps, will do much to create and maintain interest in the meeting. Such use of the Bible in the service is rapidly increasing. It does not mean the giving up of the old idea of prayer and testimony. It means rather the stimulation of devotion by reverent and diligent study of the Word. Prayer will be more direct and heartfelt after an unfolding of great Scriptural truths and the pungent application to modern life. The Christian who thus gets a new vision of the great truths preached by Amos or Hosea or Paul, who enters into the little company of the apostles and hears anew the words of Jesus to them, and is not moved thereby to prayer and a great longing to know more of God has good

reason to examine the foundations of his faith. Nothing quickens the life of the spirit like communion with God. And two of the great channels of his grace are his Word and prayer. When the two are thus united the believing heart glows with new fervor. Let a company of Christians thus ponder for an hour the great message of Habakkuk, for instance, that spiritual forces are greater than material. Let the pastor rapidly show how the prophet teaches the great truth, and then let it be applied to this material age and briefly illustrated. And that company of Christians will go down from the house of God with the echoes of that sublime psalm of faith, the third chapter of Habakkuk, making melody in their souls. They have gained a permanent possession in a new understanding and value of a great prophet and his message.

More will be made of the missionary concert. This new century is to see marvelous triumphs of Christ on earth. And the interest of the church in the conflict will steadily grow.

But, after all, that which has made the prayer meeting a power will still be the great essential. The living Christ makes the prayer meeting a place of power by his presence. Again let me quote the golden words of the sainted Goodell: "If our prayer meetings are poor, it is because our piety is shallow. Deepen the consecration and you deepen the interest and helpfulness." Some will come to the meeting with the sacred fire in their souls. It will go from heart to heart. Thorough preparation, eager anticipation, fervent prayer in private, diligent study of the Word—these insure a spiritual atmosphere. And love grows by its expression; spiritual life is stimulated by its own manifestation.

If we can thus magnify the prayer meeting as the center of the home life of the church, if we can make it a place where new visions of the great truths of the Word shall be given to men, if it shall continue to be the place where the heart glows with a new love, and new courage and faith refresh and strengthen the spirit, there is no danger that it will pass away. But it needs the exercise of a strong will and good common sense to make such meetings possible. The new age is impatient of established customs that have a name to live and are dead. But the live and growing meeting will still be the place of miracle and of blessing.

In the Throes of Progress

BY REV. SAMUEL A. HARLOW, WORCESTER, MASS.

A thriving, populous community dispossessed of its ancestral homes; mills long a source of prosperity leveled to the ground; fertile fields given over to gangs of Italian workmen and dirt cars; foliage-crowned hills, smiling valleys, tasseled cornfields and shaded waters, all seized with ruthless, giant fingers and their robes of beauty torn to tatters; while hundreds of people are driven to other localities—this is the depressing situation in that part of Massachusetts which the state has seized for the construction of the largest reservoir in America. Scenes of beauty are fast becoming scenes of desolation. Hills once wooded, fields once green and fair, now lie gaunt and bare, gigantic specters of vanished glory!

When the Metropolitan Water Board has taken the last spadeful of earth out of the valley which curves from Oakdale and West Boylston, down through natural embankments to the dam in the gorge above Clinton, one of the most colossal civil engineering enterprises of modern times will have been consummated. And when the reservoir has

accumulated the water with which to supply Greater Boston, a vast inland lake, nearly eight miles long and between two and three miles wide, with a shore line of nearly thirty miles will lie glimmering in the clasp of circling hills, and beneath its rippling waters will lie buried forever a large part of one of the most beautiful towns in New England. Almost up to the West Boylston Congregational church, with its red brick walls and gilded cupola, this inland sea will come.

For the past two years this church has suffered seriously through the constant loss of devoted and liberal supporters. Four years ago the water board paid the society \$18,000 for its property, granting it the use of the building until it was needed. Meantime, uncertainty as to the future of the church has prevailed among those who were left. They have faced the perplexities and difficulties with as much wisdom and patience as could be expected under the unprecedented circumstances. Though the loss of members has been heavy, quite a little community will cluster its homes on the Common and the higher ground back from the reservoir.

It was on this Common, in 1793, that the First Congregational meeting house was built, the society having been organized the year before. About 1831 the edifice was destroyed by lightning. Then the Trinitarian element in the parish built in 1832 the present brick house of worship in the valley. The Unitarian members of the society built the present church on the Common, which, after a few years, passed virtually into the control of a Universalist element in the church. For many years, however, only occasional worship has been held, and none at all during the past four years. Within the past two years the First Liberal Society has surrendered by deed its house of worship and property. The conditions were: (1) that the First Congregational Society should keep and maintain a church on the property; (2) that it pay all expenses connected with the transfer; and (3) that it settle with the owners of the pews in the church now standing on their property. These conditions were accepted. When this formal transfer was completed the First Liberal Society was dissolved.

The property deeded includes a large and beautiful tract of land of several acres, known as the common, which will become the center of the new West Boylston. The present edifice on the common will be torn down, and the Trinitarian Society will build a new and attractive one on or very near the exact spot where it began its religious life over a century ago.

A Look through the Fitchburg Spy-Glass

Men's clubs seem to be especially active. That at Clinton has occasional banquets and addresses, while at Leominster the Phelps Club, also working along social lines, is receiving hearty and enthusiastic support. Since the Men's Club of Calvinistic Church has become responsible for the Sunday evening service, in co-operation with the pastor, the attendance has almost doubled, sometimes being much larger than at the morning service.

The Middlesex Union Association at its last meeting departed from the usual method of confining the invitations to its own membership. Instead of its usual meeting at Ayer, the association was entertained at the Calvinistic Church of Fitchburg, the nearest brethren of the neighboring associations being invited also. Brethren who are really near each other, yet seldom if ever meet, unless at state gatherings, were thus brought in touch.

Our churches have sustained serious loss in

the death of Rev. James M. Bell, D. D., of North Leominster, whose funeral service, conducted by Rev. Messrs. Lawrence Phelps and W. O. Conrad, while solemn and touching, were so full of Christian hope and free from gloom as to cause the remark: "If an unbeliever came to this service he must have gone away a follower of Christ."

WATCHMAN.

A Call for a Revival

As a result of a conference at Northfield, Mass., last October, to consider problems of rural evangelization, the evangelical ministers of Franklin County held, Jan. 28, at Second Church, Greenfield, a day of conference and prayer with a view to some definite, united movement for awakening the churches of the county. The committee in charge, of which Dr. C. I. Scofield was chairman, presented an impressive report drawn up by Dr. Lyman Whiting, which rehearsed the history of nineteenth century revivals and as a means of inaugurating a similar movement asked the following questions:

Does this church sincerely wish for a reviving of God's work *now*, among ourselves?
Who will pledge personal prayer and labor for this work?

This report was to be read from every pulpit in the county Feb. 10.

The New Century in Cleveland

CHANGES

The Swedish Church has welcomed a new pastor from Burlington, Io., Rev. Axel L. Nystrom, whose ministry has begun with signs of promise. Park, while bidding regretful good-by to Rev. T. D. Phillips, who returned to his former parish at Chardon, is happy in securing Rev. E. O. Mead, pastor at Burton for ten years, during which he built that church up to its place of leadership for the county in all good works. Mr. Mead comes to his second pastorate after post-graduate work at Oberlin, known and greatly loved by his brethren, and warmly welcomed as an unusually desirable acquisition to the Cleveland circle. Irving Street, changing its name with removal to a new and desirable location, is now Kinsman Street, and carries all its old constituency with local additions, but loses its pastor, Rev. Henry James. Rev. T. A. Humphreys of Olivet Church has entered evangelistic work, and has already met with marked success.

WORK AND PLANS

Plymouth is obliged to adopt new methods for receiving and seating the throngs who wait on Dr. Wood's ministry, many of whom, not content with morning and evening service, hear him at the Y. M. C. A. in the afternoon. Hough Avenue already has its new house crowded, and is perplexed as to where it shall bestow the people. Euclid Avenue has let the contracts for its new parish house, with enlargement of auditorium, new organ, etc., the work to begin with the first opening of spring. Pilgrim is strong in every department of its great and manifold life. East Cleveland prospers under its temporary pastor, Professor Burroughs, who comes every Sunday from Oberlin, and, despite his broken arm, pluckily keeps at work.

THE COMMON WORK

The club, in December, had a delightful time with its sometime member and always favorite, Dr. W. E. Barton, who, to fill a gap, came at short notice and spoke on The Faith of the Pilgrim as an Inspiration for the New Century. Its roll of names has increased materially under the lead of the enterprising membership committee. The City Missionary Society, at its annual business session, made plans for the new century. President Ford suggested paying the debts of all the churches

as a suitable achievement for the first year, and was asked to present his plan to the churches. Olivet Church has transferred its property to this society, which assumes the debt.

The ministers, at New Year's, held a retreat of simple and profitable form, meeting by invitation at the Bethlehem Bible and Missionary Training School, formerly known as the Bible Readers' School. The topic was Fellowship with God, and the sub-topics, In Life, In Holiness, In Self-sacrifice, and In Work. In connection with their February meeting, the ministers and some others met at lunch Editor Hazard and Manager Tewksbury of the Sunday School and Publishing Society faring far afield from Boston, seeking criticism, which they found, though not in very savage form. The thought of graded lessons seems to be in the air.

Miss M. Dean Moffat, for the national Home Missionary Society, has made a short and effective tour among the churches, doing as good work for the society as has been done for years. She will be always welcome in Ohio, and has made the national work real and vivid in a way that will count not only for the jubilee year, but in time to come.

J. G. F.

From the Confessors and Prophets

The confessors gave their testimony at the last meeting of the New York Congregational Club on the modest theme, Experiences of the Siege of Peking. Not often in its history has the club been more deeply moved than when three modern heroes of the cross, Dr. J. H. Ingram, Professor Gammell of Peking University and President Martin of the Imperial University, told the tragic story of their escape. The listeners needed no further argument to convince them that this, as truly as any other in all history, is the age of miracles and special providences.

The prophets spoke their words at the recent meeting of the Manhattan-Brooklyn Association. For the forty or more ministers present they predicted the thought of the twentieth century. Rev. E. P. Armstrong forecast the changes in the Sunday school, Rev. Adam Reoch in the home and school, Rev. F. E. Ramsdell in the pulpit, Rev. C. T. Chase in the prayer meeting. Special interest was shown in Professor McGiffert's prophecy as to the theology of the coming century, which he believes will be scientific, ethical, Christian.

F. B. M.

Cincinnati and Its Neighbors

Debt-raising has been a part of the winter's program. Through the persistent efforts of Rev. O. H. Denney, the Columbia Church, by raising \$2,000, has relieved itself for the first time in thirty years of all financial incumbrance. The Newport (Ky.) Church has paid running expenses and diminished its debt \$2,500. The critical illness of the pastor, Rev. S. G. Heckman, for the past two months has occasioned the church deep sorrow and solicitude. It has grown rapidly under his ministry. Storrs Church has been afflicted for six weeks, Rev. R. S. Harris having been prostrated with typhoid fever. By a subscription of \$1,500 or more the church has lifted a long standing burden. Riverside, having lost its chief supporters by removal, finds regular pastoral support impossible. Hence Rev. I. D. Jones is limiting his services to North Fairmont.

The pastors of eight evangelical churches on Walnut Hills, including seven denominations, have held two union services weekly since the Week of Prayer, going from church to church.

The ministers in their various denominational bodies have voted to avail themselves of Rev. F. B. Meyer's presence in America in the early spring, and a three days' "mission" conducted by him will be held about April 4.

D. M. P.

The Opening Year in Iowa

That the churches of Iowa are abundantly prosperous in material things was evidenced by the annual meeting of the various churches and societies. Repairs completed, debts paid, new building—church or parsonage—pastor's salary increased—these were prominent items in many reports.

Seasons of special religious interest are reported from various fields, notably Riceville, Salem and Ocheyedan. The last of these churches has more than doubled its membership as the result of special service. Thirty-three members were received by First Church, Sioux City, at its first communion under Rev. Mr. White.

Still better than this is the report which comes from the Clinton church, in which the pastor, Rev. E. B. Dean, one of the strongest new men of the state, has added twenty-five per cent. to the membership by diligent pastoral work, without special services.

Among pastoral changes to be chronicled are the coming to Creston of Rev. E. E. Flint and the removal from the state of Rev. A. H. Sedgwick of Belle Plaine, whose five-year pastorate was attended with abundant success; also the departure for Springfield, Mo., of Rev. H. P. Douglass, whose four years at Ames stand out as the most prosperous period of that church and who will be greatly missed from the work in central Iowa. The Ames church has secured Rev. C. H. Seecombe of Sibley. Rev. F. E. Drake goes from Eagle Grove to Belle Plaine, while T. O. Douglass, Jr., moves on from Bethlehem Church, Davenport, to Eagle Grove.

The Iowa Home Missionary Society has issued a February bulletin, which calls for the raising of \$12,500 in the remaining three months of its year. Secretary Douglass has been out of active service during the last six weeks, owing to serious illness. He is now better and gradually reassuming his duties, which had been partially fulfilled by General Missionary Breed and Dr. A. L. Frisbie.

Iowa College is still without an official head and Dame Rumor is wonderfully silent as to President Gates's probable successor. Meanwhile the college is having a prosperous year, with Professor Main of the Greek Department as acting president.

D.

A Western Church Co-operates with Volunteers

Plymouth Church, Minneapolis, is known to all Congregationalists who have attended our national conventions as the leading church in the Northwest. For years the population has been moving away from this down-town section, a transfer which has long made it certain that in time new plans of work must be adopted. This bit of history lies back of the inaugurating of evangelistic services Sunday evenings in Plymouth.

After due consideration an arrangement has been made with the Volunteers of America to take the leading part in the Sunday evening service at Plymouth. The Volunteers form at headquarters under Adjutant Markle and march with drum and other music to Plymouth Church. They enter the church by way of the vestry and bring their musical instruments into the auditorium. On Feb. 3 the ordinary musical program by the choir was supplemented with a solo and guitar accompaniment on the part of the Volunteers. Dr. Hallock preached a simple and effective sermon on the love of God. Adjutant Markle followed with an address and appeal. A testimony meeting followed in which both Volunteers and members of Plymouth participated. The reports of this meeting were favorable as to the propriety and effectiveness of the service. The church members present entered heartily into the service and benefit will doubtless come to both church and Volunteers.

It will be interesting to watch the outcome of this yoking. It is hoped that it will make this church of large service to the downtown section of the city and that Plymouth's strength may be augmented by this new method of evangelistic effort. It may be in place to say that the church is enjoying large prosperity under Dr. Hallock's ministry, that benevolences are assuming generous proportions and that a score of accessions are received at each communion. The two missions are being effectively sustained and the broad interest of the church in city, state and nation is following the traditions of its noble past.

R. P. H.

Movements in Kansas City, Mo.

At the annual meeting of the Congregational Union, Jan. 28, a troublesome debt incurred at the time of the loan was wiped out, and the property upon which it largely rested, occupied by Tabernacle Church, passed into the hands of the union. This has been brought about largely through the generosity of a few members of First Church, whose offers to the Tabernacle Church were loyally met. The way is now open to unite the forces of the city for aggressive work in its newer portions.

Prospect Avenue Church was organized Jan. 30 with a membership of seventy-five. Work was begun here in December. A canvass was made, preliminary meetings held, a new store building secured and furnished, a Sunday school organized, and Rev. William T. Jordan was invited to assume leadership Jan. 1. In four weeks the Sunday school attendance had reached 130. The preaching services filled the house to overflowing. A ladies' society was formed and the church thoroughly organized. It is in a rapidly growing part of the city with promise of a permanent population of excellent character. Steps are being taken to secure a lot and begin a house of worship.

Clyde Church began Jan. 27 a branch work in the northeastern part of the parish, where a Sunday school, prayer meeting and occasional preaching services will be held. Rev. Albert Bushnell, D. D., Clyde's new pastor, has had pastorates in Chicago and Geneseo, Ill., and St. Joseph's, Mo., the last two of a decade each.

W. L. S.

Clubs

SALEM—The Essex closed another year Jan. 28, under the successful administration of President Bell. The efficient "power behind the throne," Rev. George A. Hall, remains secretary. John Albree, Jr., of Swampscott is the newly chosen president. Rev. E. M. Noyes of Newton Center spoke, as is his wont, in scholarly, thoughtful, entertaining fashion upon *The Average Man*. He traced the development of individuality in the masses; their growing independence of masters in political, social and religious history, and showed the probable abolition of war, intemperance and crime as men more and more come to see their waste and mistake.

LOWELL, MASS.—For the third successive time this club, Feb. 4, substituted a symposium of home talent for an address by a speaker from abroad. On the subject, *The Educational Interests of the City*, the kindergarten supervisor, a master of a grammar school, the classical teacher at the high school, and representatives of the Training, the Textile, and the State Normal Schools told what they desired the parents and the public to become interested in that the schools might attain their highest efficiency. Then Rev. E. V. Bigelow of Eliot Church spoke earnestly on *The Church as a Teacher*. It is the prevailing opinion that the last three meetings have proved not only of superior interest but have been of real service to the city in promoting the common understanding and co-operative spirit of workers in professional, religious and educational lines.

MINNEAPOLIS.—The February meeting was held with Fifth Avenue Church, which is frequently using its new house of worship in the western part of the city for such occasions. Rev. W. H. Medlar of Alexandria gave the club a broad outlook into tendencies at the beginning of the new century. Dr. T. J. Gray read an able paper contrasting the last and the present centuries. He thought the absorption of the nineteenth in material progress would create a substantial basis for the new intellectual and religious movements of the twentieth, and that we should have again such philosophers and literary men as marked the eighteenth century.

Record of the Week

Calls

BALDWIN, ARTHUR J., to remain a fourth year at Shirland and Harrison, Ill.
BLANCHARD, JOHN L., recently of Avoca, Io., to Miles and Preston. Accepts.
BOSARD, WESLEY R., to remain a third year at Dodge Center, Minn.
CARHART, CHAS., accepts call to Dorset, Vt.
CHAMBERLAIN, HORACE W., St. Paul Ch., Chicago, Ill., to Columbia City, Wn., also to Port Angeles. Accepts the former.
CHASE, CHAS. E., Etna Mills, Cal., to Reno, Nev. Accepts.
DOUGLASS, TRUMAN O., Jr., Bethlehem Ch., Davenport, Io., to Eagle Grove. Accepts.
DREW, FRANK L., Tempe, Ariz., to Waubay, S. D. Accepts.
FIELD, FRED A., to remain another year at West End Ch., Los Angeles, Cal.
JENKINS, JAS., to remain as pastor of Welsh Ch., Long Creek, Io., where he has been supplying.

Continued on page 271.

ROYAL Baking Powder

Makes the bread more healthful.

Safeguards the food against alum.

Alum baking powders are the greatest menaces to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.



Canal St. Prices.

Don't judge this China Cabinet by its price of \$21. We sell much cheaper patterns, but this is not in the class of cheap furniture.

It is really the same grade of cabinet which sells ordinarily for \$30. Our price is a specimen figure for Canal St., where low rents cut down expenses.

It is built of quartered oak in golden finish. It has the high carved gallery and carved legs. The shelves have the knife-edge front and are adjustable. The glass in the sides is quadrant shaped. There are triple hinges to the door.

With its six shelves, this cabinet will make a very effective display of china and glass. And our price is only \$21.

PAINE FURNITURE CO.

RUGS, DRAPERIES, and FURNITURE,
48 CANAL ST., BOSTON.

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That is where some people feel weak all the time.

They are likely to be despondent and it is not unusual to find them borrowing trouble as if they hadn't enough already.

The fact is their kidneys are weak, either naturally or because of sickness, exposure, worry or other influences.

"I am thankful to say," writes J. L. Campbell of Sycamore, Ill., "that Hood's Sarsaparilla has cured me. For many years I was troubled with backache. At times I was so bad I had to be helped from the bed or chair. I am now well and strong and free from pain." What this great medicine did for him it has done for others.

Hood's Sarsaparilla

Promises to cure and keeps the promise. Begin treatment with Hood's today.

Closet and Altar

A COLLECTION of meditations and prayers upon various themes and for special occasions suitable for individual use and for family worship.

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BOSTON

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14 BEACON STREET

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

Items of Interest

Frederick Harrison, the English critic and historian, will lecture at Johns Hopkins University when in this country.

Syracuse University, N. Y., has received \$400,000 from Mr. John D. Archbold of New York city for its endowment fund, providing the alumni raise a like sum.

Prof. Edward Caird, master of Balliol, in the first of his recent Gifford lectures at Glasgow University, discussed the hypothesis of evolution as applied to religion and contended that in the idea of evolution an irenicism between faith and reason was to be found. This is the position taken by Dr. Newman Smyth in his recent Lowell Institute lectures.

The owner of a factory in Washington, Ind., has engaged the pastor of the Presbyterian Church of the town to visit his factory each morning and give a fifteen minutes' sermon to the operatives, the preacher being on the pay roll of the factory and the men receiving pay for the time taken to listen to the sermonette. Since the men will not go to the church, they are to have the gospel taken to them.

At the head of the Church of England in India is Bishop Welldon of Calcutta, a broad gauge man, who respects—not simply tolerates—Christians who are not Anglicans. In an address given recently as he was leaving India for a visit to England he said, "Valuable as are the rites and ordinances of the church, valuable as in my eyes is the doctrine of apostolic succession, there is one thing more valuable, and that is apostolic success."

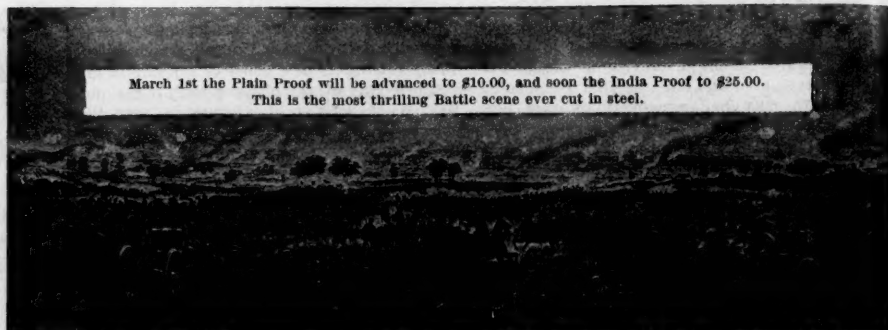
General Booth of the Salvation Army is as optimistic as ever concerning the present condition and future lot of his organization. He does not hesitate to say that the Salvation Army movement "stands today side by side with those of the world's spiritual giants from Moses and Paul to St. Augustine, Martin Luther and John Wesley." The motto for the new century which he has sent forth to his 15,000 subordinates is "Christ and him crucified."

Rev. Frederick Brown, a Methodist missionary in Tientsin, acted as correspondent of the New York Journal during the troublous days last summer when the foreigners there and in Peking were in peril of their lives. He informs a correspondent of the Methodist Times, London, that he was constantly being prodded from the home office for "stirring news"; and that when he arrived in New York and went to the Journal file to see how much of that which he had sent had been used, he utterly failed to recognize his own productions. His cables, he says, had been amplified and inflated to an alarming extent without any regard for truth.

Biographical

REV. HIRAM N. GATES

It is a little more than half a century since Mr. Gates was ordained to the ministry, and he has left a record of faithful service, much of it in laying foundations. He was a graduate of Union College and Hartford Theological Seminary and spent a number of years as a home missionary in Iowa. During most of the seventies he was home missionary superintendent for Nebraska, at a period when many churches were organized in that state. For the last ten years he has resided in Medford, Mass., where he died Feb. 8, in his eighty-first year. His funeral service last Sunday was attended by many ministers. Rev. Dr. Elijah Horroff officiated.



March 1st the Plain Proof will be advanced to \$10.00, and soon the India Proof to \$25.00. This is the most thrilling Battle scene ever cut in steel.

BATTLE OF GETTYSBURG. Engraved by H. B. Hall, Jr. **IT COST \$50,000.00** and took 12 years to make Bachelder's famous steel engraving, "Battle of Gettysburg." It was begun within 48 hours after the battle, by Col. Bachelder, the historian and military topographer of the United States Government for this Battlefield, to whom was voted \$50,000 by Congress for his services. 1,000 officers, including 47 generals, who were in this Battle, met the Artist on the Battlefield and arranged the details of this picture, thus insuring absolute accuracy. The whole Battlefield, 5 miles long and 5 miles wide, is shown in complete detail in the original, which we offer for a short time at such a sacrifice. The figures of the men and horses and other details in our original steel are 50 times as large as shown in the above reproduction, which gives only a faint idea of the beauty and grandeur of the original. It is so realistic that one can easily imagine the roar of cannon and the movement of the soldiers. 150,000 men were engaged in this Battle, and are represented and located in this picture. In a short time every owner of this engraving will hold it at many times the present price—which we will quadruple as soon as it is introduced. General Mead, Hancock and Longstreet said: "It is correct in landscape and the position of troops." Captain Long and Luther Minnigh, the official guides for the Battlefield, say: "It is historically correct in all its features, and is the most beautiful, interesting and accurate war picture in the world." A noted educator writes: "It should hang on the wall of every Home and School to inspire patriotism in the young." With each engraving we send an outline Key giving 200 references, showing locations of the Generals, Corps, Divisions, Regiments, Companies, Cavalry, Infantry and Artillery at time of Pickett's charge. On Heavy Steel Plate Paper, size 24x43 inches. Only a few will be sold at these prices.

Original selling price of Engraving. \$100.00

Special prices on easy payments:

India Proof (on superb India Paper) \$15.00

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Ten per cent. discount for cash.

From one of many letters:

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Enclosed find \$1.00. Send me, express paid, Bachelder's steel engraving, "Battle of Gettysburg," Plain Proof Edition. If as represented, I agree to pay \$1.00 each month thereafter for four months. If not as represented the engraving to be returned and the money refunded.

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☐ If India Proof is ordered, send \$2 and change 4 mos. to 12 mos.

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FIRST FARM MORTGAGES
worth three times the amount of the loan. Guaranteed titles; personal examination of all securities. 17 years' successful experience without the loss of a dollar to our clients. Write for particulars and list of loans.
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6% LOANS on Red River Farm Lands, the richest, surest and most productive section of any state in the U. S. First mortgages only. Profit and safety assured. Reference First National Bank of Langdon. Correspondence and investigation solicited. Address **ALLERT & WINTER**, Langdon, North Dakota.

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and FORECLOSED LANDS
Bought for Cash.

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SECURITIES THAT PAY

5%, 5½%, 6%, 6½% Net.

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Life and Work of the Churches

(Continued from page 269.)

Record of the Week

LATHROP, EDWARD A., recently of Shrewsbury, Mass., accepts call to Essex.
 MALLARY, R. DEWITT, Lenox, Mass., accepts call to Housatonic.
 MEARS, CHAS. L., Excelsior, Minn., to Snohomish, Wn.
 MITCHELL, CHAS. B., New York, N. Y., to Verona, N. J. Accepts.
 MOFFATT, T. CLEMENCE, to remain a fifth year at Wymore, Neb.
 NYSTROM, AXEL L., Burlington, Io., to Swedish Ch., Cleveland, O. Accepts.
 PERRY, LAWRENCE, formerly of Greenwich, Mass., to be pastor's assistant at Plymouth Ch., Worcester. Accepts.
 PURDUE, ROLAND W., Prophetstown, Ill., to Spring Valley. Accepts.
 RAVEN, ALFRED N., Taylor Ch., Seattle, Wn., to Presb. Ch., Ballard.
 REED, MARION D., Glenwood, Io., to Humboldt. Accepts.
 RUDD, EDWARD H. (Presb.), New York, N. Y., to Dedham, Mass.
 SANFORD, JOHN L., Rapid City, S. D., to Hot Springs. Accepts.
 SECOR, CHAS. H., Sibley, Io., to Ames. Accepts.
 SEVERANCE, CLAUDE M., Brooklyn, N. Y., to Fort Morris Ch., New York city, under the direction of the New York H. M. S. Accepts.
 SIMMS, THOS., S. Manchester, Ct., to Middlebury, Vt.
 TINGLE, GEO. W., Gilbert, Io., to Bondurant and Linn Grove. Accepts.
 WARD, JOHN A., Western Coll. (U. B.), Toledo, Io., to Eldora. Accepts.
 WASHINGTON, ALONZO G., Blencoe, Io., to Farnhamville. Accepts.
 WHITE, WM. F., recently of Trumbull, Ct., to Hinsdale, N. H.
 WILLIAMS, WM. T., Lenora, Kan., to Denver, Ill. Accepts.

Resignations

HARRIS, CHAS. E., JR., Norton, Mass.
 HOLDEN, EDWIN K., Olivet Ch., Bridgeport, Ct., after sixteen years' pastorate, and will go to the Rocky Mountains for his health.
 JAMES, HENRY, Kinsman St. Ch., Cleveland, O.
 ROBERTS, ROBERT E., Portland, Io., and will live at Doherty.
 ROBINSON, PEARLEY J., Orono, Me., after a pastorate of eleven years.
 ROBINSON, WM. A., First Ch., Middletown, N. Y., to take effect April 1, after a pastorate of nine years.

Churches Organized

MAYWOOD, HARRISON AVE., OKLAHOMA CITY, OKL., rec. 27 Jan., 30 members, Rev. F. N. Withey in charge.
 PROSPECT AVE. CH., KANSAS CITY, MO., 30 Jan. 75 members.

Stated Supplies

BELL, ENOCH, Auburn Sem., at N. Leominster, Mass., in the church recently left vacant by the death of his father, Rev. James M. Bell.
 HARLOW, SAM'L L., lately of W. Boylston, Mass., at Grafton.
 JONES, JAY, Lake Preston, S. D., at Keystone until April 1.
 WOOD, ALFRED A., N. Adams, Mich., at Bethany Ch., Cedar Rapids, Io.

Personals

BLACKMER, EDMUND F., has closed a few months' service at Rensselaer Falls, N. Y., and returned to Lunenburg, Vt.

Church Happenings

FAYETTE, IO., has bought a \$2,200 parsonage.
 GRAND RAPIDS, MICH., First has adopted individual communion cups. It has given up its Mayflower Mission, owing to occupation of the field by Second Church.
 HOLYOKE, MASS., First, in trying the free pew system has arranged that persons who have occupied the same pew for two years shall retain it if they desire.
 MAPLEWOOD, MASS., opened a branch chapel Feb. 10 in a community where an electric road is to be introduced. This chapel is the initial venture of the Extension Work committee, appointed at the annual meeting for extending the influence of the church in the community. An assistant pastor is to be secured who will preach at the chapel Sunday evenings.
 MOOREHEAD, MINN., dedicated Jan. 20 a brick edifice which cost with furnishings \$9,000. By the aid of a loan from the Building Society the indebtedness is entirely cared for. The church is seven years old and has been self-supporting from the start.
 MONTICELLO, IO., dedicated a \$12,000 house of worship Jan. 20, with sermon by Dr. Berry of

Cedar Rapids. \$3,200 were raised at the services, and the house, built wholly by the church, is free of debt. It will seat 500 and has rooms for kindergarten, kitchen, library, study and choir on the same floor with auditorium. On the first Sunday night after dedication a service for the workmen employed on the building was held. A housewarming brought out a crowd, and a fine array of china and kitchen ware was presented for use in social work.

OKLAHOMA, OKL.—The newly organized church on Harrison Avenue dedicated Jan. 27 a \$2,500 house of worship. Both this and a parsonage have been built since Nov. 1. The C. C. B. S. has aided generously.

PERRY CENTER, N. Y., has rededicated its church building, repaired, refurnished and beautified at a cost of over \$3,000. It is out of debt and not a dollar was asked on dedication day. During the year, aside from current expenses and regular benevolences, over \$3,500 have been raised as a freewill offering, as are also all the church expenses. Rev. Chas. M. Sheldon of Topeka contributed a window in memory of his parents.

SALAMANCA, N. Y., First.—Friday, Feb. 8, was Eugene Field day with the Sunday school. The program contained readings and recitations selected from the poems of Mr. Field, all by the children.

TAWAS CITY, MICH.—The Congregational church has united with a newly organized Presbyterian church in the support of services to be conducted under the control of the new organization. While retaining their organization as before the law, they will co-operate in all the work of the church.

WELLESLEY HILLS, MASS., held, Feb. 10, its last services in the old meeting house, which has served it since the church was formed fifty years ago. A new stone edifice of double the seating capacity and with greatly improved facilities for Sunday school and social services is to be erected at once on the old site. Nearly the amount required for the new building has been already pledged.

YANKTON, S. D.—After a severe financial struggle and heavy debt running over eight years, the church enters the new century with all obligations met and current expenses for the new year assured. The pastor conducts two training classes for children and a Bible Club for adults.

YOUNGSTOWN, O., by taking up a \$5,000 mortgage, has completed the payment of a \$12,000 debt of seven years' standing.

January Receipts of the A. B. C. F. M.

	1900	1901
Donations,	\$62,865.55	\$61,549.09
Donations for the debt,	33.50	5.00
Legacies,	2,197.60	14,208.89
	\$65,096.65	\$75,852.98
5 mos. 1900	5 mos. 1901	
Donations,	\$204,013.14	\$198,162.62
Donations for the debt,	556.08	724.00
Legacies,	52,933.80	46,997.23
	\$257,503.02	\$245,883.85

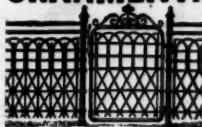
Decrease in donations, \$5,850.52; decrease in legacies, \$5,936.57; net decrease, \$11,619.17.

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ORNAMENTAL FENCE



25 designs, all steel.
 Handsome, durable.
 Cheaper than a wood fence. Special inducements to church and societies. Catalogue free.
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STATIONERY STORE
 49 FRANKLIN STREET, BOSTON
 (Over 300 varieties. 15c to \$1.00 per pound.)
 Sample Book sent on receipt of two 2-cent stamps.

Why Millionaires Can't Stop Making Money

Several articles by well-known millionaires, showing the responsibilities carried by capitalists; the difficulties of keeping investments on a sound basis, and the impossibility of retiring without sacrifice. In this week's (February 16) number of

THE SATURDAY EVENING POST OF PHILADELPHIA

Sent to Any Address Three Months (13 weeks) on Trial on Receipt of Only 25 Cts.



We will also send, without charge, a copy of each of the two books: "The Young Man and the World" and "The Making of a Merchant." These books are reprints of the best of the famous series of articles for young men which appeared in the Post, written by such well-known men as ex-President Cleveland; Senator Beveridge; former Senator John J. Ingalls; Harlow N. Higinbotham, of Marshall Field & Co.; Robert C. Ogden, of Wanamaker's, and others.

The Curtis Publishing Company, Philadelphia, Pa.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

CONGREGATIONAL HOME MISSIONARY SOCIETY, DIAMOND JUBILEE YEAR.—In view of seventy-five years of organized home missions the society will welcome thank offerings and memorial gifts, as well as increased contributions in all the churches, towards the work of the current year and the debt (\$108,000) inherited from the past. Please remit to the treasurer of the state auxiliary or to William B. Howland, treasurer, Twenty-second Street, Fourth Avenue, New York City.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
 Rev. W. C. STITT, Secretary.
 W. C. STURGES, Treasurer.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Wanted, a capable, Christian woman, about forty years of age, for superintendent of a Rescue Home in Boston. Must be a good housekeeper with executive ability. Address "Rescue," at office of *The Congregationalist*.

Wanted, refined, competent and congenial lady, of middle age, as housekeeper and companion for an elderly widower, alone with one servant. A desirable and easy place in pleasant location for satisfactory person in health; references exchanged. Particulars, etc., P. O. Box 772, H. T. S., Providence, R. I.

GRACE BEFORE MEAT

A collection of Graces adapted for any meal. Some in verse form, especially for use of children. No. 26 of Handbook Series. Price, 4 cents. 100 copies, \$1.25, postpaid.

THE CONGREGATIONALIST,
 14 Beacon St., Boston.

Accessions to the Churches

	Conf.	Tot.		Conf.	Tot.
CALIFORNIA			MISSOURI		
Bakersfield,	2	8	Kansas City, Prospect	—	75
Berkeley, First,	5	7	Ave.,	—	9
Black Diamond,	3	3	Lamar,	—	—
Los Angeles, Bethle-	5	6	NEBRASKA		
hem,	—	—	Friend,	—	7
First,	9	39	Weeping Water,	2	11
Ontario,	1	7	Wilcox,	19	22
Paseo Robles,	2	4	NEW YORK		
Redlands, Cal.,	3	8	Antwerp,	5	5
San Diego,	—	10	Binghamton,	—	32
San Francisco, First,	—	12	Mt. Vernon, First,	1	6
CONNECTICUT			Salamanca,	42	45
Harwinton,	4	4	NORTH DAKOTA		
Glastonbury, South,	3	4	Oberon,	2	3
Thomaston, First,	5	9	Medina, Friedens,	—	16
Waterbury, Third,	11	16	OREGON		
ILLINOIS			Portland, Hassalo St.,	8	10
Chicago, University,	—	34	St. Helen's,	4	4
Tabernacle,	7	8	VERMONT		
Elburn,	3	6	Bakersfield,	1	6
Pittsfield,	—	45	Bristol,	1	5
Prophetstown,	—	5	Burlington, College	2	13
MAINE			St.,	—	24
Augusta,	12	16	Newport,	—	3
Brewer,	—	8	Quechee,	8	8
Cherryfield,	4	6	Weybridge,	—	—
Norway,	5	5	WASHINGTON		
Orono,	5	5	Seattle, Edgewater,	4	9
Portland, Woodford,	4	7	Pilgrim,	—	15
MASSACHUSETTS			OTHER CHURCHES		
Belchertown,	8	9	Atlanta, Ga.,	3	4
Enfield,	—	11	Cleveland, O., Euclid	4	15
Fall River, Central,	—	6	Ave.,	—	6
Haydenville,	8	8	E. Chicago, Ind.,	5	7
MICHIGAN			Helena, Mont.,	—	—
Alba,	—	5	Honolulu, Hawaiian	—	—
Almont,	4	4	Islands, Central	19	36
Cadillac,	7	7	Union,	1	3
Detroit, Boulevard,	—	8	Jerome, Ariz.,	—	—
Fort St.,	4	5	Meadville, Pa., Park	2	6
Mt. Hope,	6	8	Ave.,	—	6
Grand Rapids, South,	3	3	Waynoka, Okl.,	15	17
Hopkins Station,	20	20	Wichita, Wis.,	—	5
Hudsonville,	10	10	Woolboro, N. H.,	—	—
MINNESOTA			6 Churches with less	—	15
Detroit City,	3	5	3 than three,	0	17
Minneapolis, Fifth	—	6	Conf., 332; Tot., 864.		
Ave.,	10	14	Total since Jan. 1: Conf., 1,242; Tot., 3,327.		
St. Charles,	4	6			
St. Paul, Atlantic,	—	3			

The Church Prayer Meeting

Topic, Feb. 17-23. Fixing the Heart on God.
Ps. 112; Isa. 50: 4-9; Rom. 8: 28-39.

For support. For guidance. To learn to become like him.

[For prayer meeting editorial, see page 250.]

Tell Others of It

A View Point for You

Many times this corner has reproduced good words spoken to us regarding *The Congregationalist*. They have been received at this office with great appreciation. However, it may be easily guessed that if much that is written to the editors and publisher was said by the reader to his neighbor this paper would find a wider circle of friends and at an early date.

In other words, Tell Others of It, take a "Say-so" attitude. Pastors have said to their people much that any subscriber could say to a friend. For example:

"No Christian home is complete without a religious paper. Coming as a regular visitor every week it strengthens all the interests of the Christian life. The children need it. The parents need it."—Toledo, O.

Such a testimony as the following would be of value to many in determining the relative importance of current religious periodicals, and especially significant to Congregationalists. Dr. C. I. Scofield of Northfield and Mt. Hermon says:

"I cannot forbear to add a word as to my constant indebtedness to *The Congregationalist* for intellectual and spiritual stimulus and suggestion. Six religious weeklies come to my study, but when I was choosing one to follow me during my eight months' stay in Europe, I selected *The Congregationalist*. I never once was sorry."

Considering the fact that every reader of a high grade religious newspaper is helped in his personal life and Christian service and is thus a more effective church member and a better citizen,

Why not enlist the interest of at least one other person of your acquaintance, and thus double the subscription list of this paper?

This is A View Point for You.

Tell Others of It.

Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

An Early Spring Cruise

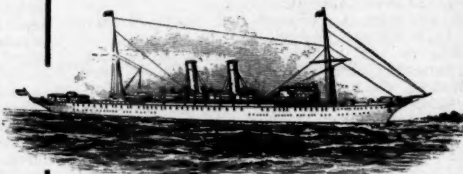
to the
MEDITERRANEAN
and the

Black Sea the Crimea and the Caucasus

THE historic and beautiful **Crimea**—a garden spot of the earth—and a delightful journey through *Russian Transcaucasia* to the picturesque city of *Tiflis*, the capital of Georgia. Other interesting places visited, besides the principal cities of the Mediterranean, and Madeira and Portugal, will be *Sebastopol*, *Balacava*, *Batoum*, *Trebizond*, and the glorious *Crimean* coast at *Yalta* and *Aloupka*, which are but a few miles from *Livadia* and *Orianda*, the country seats of the Russian Czar and *Imperial Family*. For the first time pleasure seekers are afforded the opportunity of visiting with comfort and convenience the wonderfully attractive country and cities of the *Black Sea*.

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The Business Outlook

Developments in the general business situation the past week have been on the whole extremely favorable. This is not to say that in some directions irregularity as to prices is not shown, for this is apt to be the case at this season of the year. Perhaps the most important feature of the industrial situation is the great deal which is going on in the steel industry. Conditions in the latter had arrived at that stage where harmony among the various large companies was one of its most important needs, therefore Mr. Morgan and his associates are endeavoring to introduce into the iron and steel industry an arrangement similar to that which was brought about in the anthracite coal industry. If there is no actual combination into one company of all these immense interests, there will be, at least, a division of territory and an agreement as to prices.

In the South and Southwest there has been a substantial growth in the demand for spring goods, notably for dry goods, boots and shoes, clothing and millinery. Good reports, likewise, come from the central West and Northwest. In the retail distribution of winter goods the more rigorous weather has stimulated trade very much; nevertheless, it is stated that large amounts of stocks are still being carried, and this fact is held responsible for the rather slow collections.

Railway earnings show substantial gains over January of last year, which marked the highest point reached up to that time, and it can be stated here that after all is said and done railroad earnings constitute the safest barometer of general trade conditions throughout the country. The cereal markets in Chicago have ruled dull and irregular, and have shown a tendency towards a slightly lower level.

Leather is very much firmer and shoe manufacturers report satisfactory orders. Slightly stiffer prices are to be noted in lumber and the demand will undoubtedly increase as the season approaches for more active building operations. The textile markets are quiet and the demand for wool is only of a hand-to-mouth character.

Monetary conditions continue easy and the outlook is for a continuance of the same. Speculation in Wall Street has been rampant. Until within a few days Boston has been a laggard, but copper stocks in the local market are now very active and strong and the outlook is for a considerable bull campaign.

Marriages

The charge for marriage notices is twenty-five cents.

BUTLER-HUBBARD—In West Boxford, Jan. 31, by Rev. C. L. Hubbard, Dr. Charles S. Butler of Boston and Margaret P. Hubbard of West Boxford, daughter of the officiating minister.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

COBB—In Springfield, Jan. 24. Mary Bascom, wife of A. F. Cobb and sister of Mrs. James Upham of Chelsea, aged 74 yrs. Among her last words were, "Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

COGSWELL—In Pacific Beach, Cal., Feb. 8, Hannah Elizabeth, wife of Dr. Thomas Cogswell, and daughter of the late Benjamin Judkins of Boston.

CUSHMAN—In Castine, Me., Feb. 5, Rev. John P. Cushman, for sixteen years pastor of the church; friend and helper of the poor.

FISK—In Temple, N. H., Jan. 29, of pueris, Henrietta B., wife of Prof. Martin H. Fisk, aged 63 yrs., 4 mos. Mrs. Fisk was a noble woman, abounding in good works, and was much beloved and respected by all who knew her.

BROWN'S BRONCHIAL TROCHES

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Splendid steamer "Bohemian" (new), 9,500 tons, Feb. 15; "Devonian" (new), 11,000 tons, Feb. 20; "Winifred" (new), 10,500 tons, Feb. 27; "Cestrian" 9,000 tons, March 6.

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Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 608 Congregational House, Rev. Joshua C. D. Secretary, Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 807 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

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THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

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THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel O. Darling, Treas.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

BOARD OF MINISTERIAL AID, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Stanwood, Treasurer, 701 Sears Building. Apply for aid to E. B. Palmer, 608 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittier, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a Request: I bequeath to the Trustees of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregation 1 Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Rev. Alexander McKenzie, D. D., President; Geo. Gould, Treasurer; B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Requests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House. Annual membership \$1.00; life membership \$20.00. Mrs. Henry C. Delano, Treas., Hotel Berkeley, Boylston St., Boston.

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For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Feb. 24-March 2. Trust: Trusting in the Lord Jesus Christ for Strength. Phil. 4: 4-13.

What is this universal instinct that impels one life to commit itself to the care and guidance of another? We expect it in the child as the most natural and beautiful trait of childhood; indeed as the indispensable factor in its growth. The time will come when the little one, if it hopes to be a man by and by, must abandon creeping and must totter towards the loving arms outstretched so near, but far enough away to call for some enterprise on the child's part, in this the first great venture of his life. In the growing youth we see the same trait when the home circle is exchanged for the boarding school or college and hitherto untried opportunities of education are first made use of. And when manhood is reached, and a scientific or professional career is entered upon, are there not many moments when even the wisdom of the wise must wait upon the faith element? When the chemist in the laboratory institutes certain processes, he trusts that the elements with which he is dealing will combine into certain fashion and produce such certain results.

Life in all its grades and periods is more or less of an experiment. The religious word used to describe these ventures of the soul and mind is "trust." When analyzed it is found to consist of two elements—first, the letting go of something, which had proved fairly sufficient; and, second, the taking hold of something stronger and more satisfactory. "Trust" means going forward before you are altogether certain.

From this point of view becoming a Christian is not anything less rational or more difficult than moving forward in any department of life. When the child lets go the chair and moves unsteadily towards its mother, it is exercising trust for the first time. When a man lets go of self, ceases to rely on his own wisdom, courage and sufficiency, and moves out towards the larger wisdom and power of Jesus Christ, he is exercising the supreme trust of his life. But there is really no more risk in the one step than the other. Who ever knew anybody who had actually exercised this trust in Christ and kept it up from day to day to confess that he made a great mistake? The experience of nineteen centuries can be taken as guarantee that no man who really gives the keeping of his life to Christ and complies with the conditions of fellowship with him is going to be either sorry or ashamed. Men talk sometimes as if Christ were a vague, uncertain figure in ancient history, whereas he is the most potent personality of the ages, and in dealing with him we deal with a fact which cannot be gainsaid or overthrown.

And the object of all this trust, let us not forget, is to obtain strength to do the things which he would have us do. It is to no dreamy, mystic, rhapsodic experience that we are called when we become Christians, but to put our lives alongside the mightiest source of strength available for use. It is the "Strong Son of God," as Tennyson calls him, with whom we have to do, and he has the power of communicating strength to all who trust him. John recognized it when he said, "I have written unto you, young men, because you are strong." Trust is not simply a beautiful disposition of the soul; it is the alliance of ourselves with a person by whom our weakness is turned to strength and our ignorance transmuted to knowledge.

NEW CENTURY ENDEAVOR NOTES

The Bay State will observe Massachusetts Day April 14.

The C. E.'s of the Congregational churches of Worcester, Mass., have presented the church at Cape Nome, Alaska, with a bell.

D. B. Meacham, president of the Cincinnati Y. M. C. A., is chairman of the local committee of the International Christian Endeavor Convention, meeting in that city in July.

How the movement has grown was evident in the telegrams read at Portland from England, Spain, India, Germany, Australia and other lands. President McKinley also sent a greeting.

One of the features of the next Massachusetts convention in October will be the singing of the great "Boston, '95" chorus of 1,600 voices.

In Fitchburg, Mass., Endeavorers have placed a telephone in the Rollstone parsonage, and have given the pastor of the Calvinistic Church the use of a horse and carriage for visitation in the outskirts of the city.

With the latest birthday of Christian Endeavor the early signposts appear. The oldest union, New Haven, Ct., recently observed its fifteenth anniversary. The society at Center Harbor, the first in New Hampshire, has just remembered its eighteenth milestone.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 18, 10 A. M. Speaker, Rev. A. A. Berle, D. D.; subject Hellenism as a Christian Motive.

BOSTON STUDENT VOL. LEAGUE FOR FOREIGN MISSIONS, Feb. 22, First Methodist Ch., Temple St. Three sessions.

TUSKEGEE NEGRO CONFERENCE, Tuskegee, Ala., Feb. 20, 21.

CONGREGATIONAL HOME MISSIONARY SOCIETY, Boston, May 14-16.

INTERNATIONAL Y. M. C. A., Boston, June 11-16.

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION, Cincinnati, July 6-10.

AMERICAN BOARD FOR FOREIGN MISSIONS, Hartford, Oct. 8-11.

NATIONAL COUNCIL, Portland, Me., Oct. 12-18.

AMERICAN MISSIONARY ASSOCIATION, Oak Park, Ill., Oct. 22-24.

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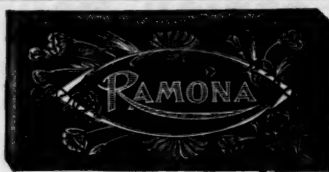
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Chocolate

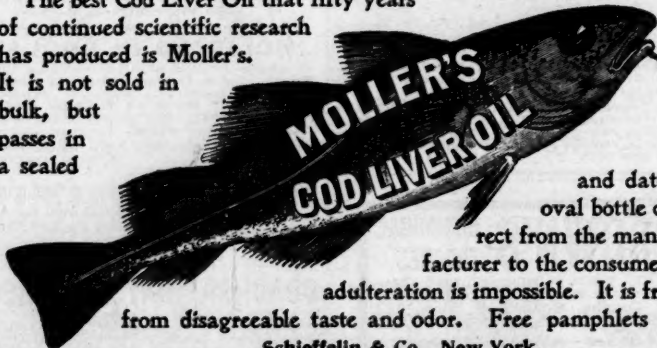
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Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

9. BOOKS AND AUTHORS

(Fill the blanks with the names of works by the authors whose initials are given in brackets.)

I had been touching up a picture in my ***** (W. I.), when the lamp proved itself to be ***** (R. K.) by going out; so I sat before the fire indulging in ***** (I. M.) that is, just ***** (J. K. J.), and listening to the cheerful sound of ***** (C. D.), when the door opened and a friend came in and carried me off to a concert. At the sound of ***** (J. F.) I had ***** (C. D.) for a treat in the way of music, but my friend said the rest of the orchestra was not so good, and began to talk to me of ***** (T. H.), though he gave the owner of the eyes ***** (W. C.). He said she was ***** (R. N. C.) in a large family, with many children to teach, that the family were ***** (W. M. T.) real old "F. F. V's," in short. Now they were so reduced that her father kept an ***** (C. D.) where you could get all sorts of bric-a-brac. I had heard all this before, and it was only ***** (N. H.) to me, but I listened once more. "What is she to you?" I asked. "Why, ***** (H. C.), he replied; "and truly she is ***** (R. N. C.) but entirely original and superior to them."

The next day he took me to see her, a little way out ***** (A. C. D.) on the rolling ***** (J. F. C.). He strode along, and I followed ***** (C. M. S.) until we came to a little old ***** (G. E.) and asked the miller the shortest cut to the place. But in trying to follow it we illustrated ***** (C. D.) by falling headlong into a ditch, in doing which I ripped my coat. I said, "It is too late to get in fit condition to go there now," but he replied, "***** (C. R.), and taking out a needle and thread soon had me all right again. He said, "***** (J. B.) he needs to carry such things with him, but when she and I are ***** (W. C.) I shall let her do the mending."

DOROTHEA.

[One of the books named—the editor's selection—will be presented to the sender of the best list of answers, the winner in case of doubt to be decided by any special merit that may appear. Lists must be received within ten days.]

10. NAMES

A number and a letter,
Alternately expressed:
Behold a lovely maiden
Before you stands confessed.

Five times that number taken,
Expressed in self same style:
Another laughing damsel
Appears with bow and smile.

E. R. BURNS.

11. ANAGRAM

The rhymester from his weary brain
Is PRYING TROPES to fill his ticket;
But in a free, unstudied strain,
The bluebird whistles from the thicket.

M. C. S.

ANSWERS

- Bride-groom.
- In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle—
Be a hero in the strife!
- Sir Walter Scott.
- Forty miles.
- Editors.

TANGLE SOLVING

No prize tangle has proven more surprising to the editor in its results than "A Congress of Nations." The solutions have been astonishing in number, and their close agreement has testified to the cleverness of the author in his selection of clues. Few of the "nations" given have varied from those intended. Probably No. 9 has had the greatest variety of answers—"commination," "insubordination," "stagnation," "indignation," "hallucination" and "ruination" being among the conditions selected as "usually alarming." The answers to No. 25 have included "sanation," which might be thought better than the author's word if it were not obsolete. A score or more of the lists submitted being found complete and as pat as possible, it has been necessary to determine the prize winner by the qualities of neatness, and it is decided that the book may be fairly given to Alice D. Adams, 93 Hancock Street, Auburndale, Mass.

We have not space for the complete list of prize competitors, but these answers to other tangles are acknowledged: From H. D. Olmsted, East Hartford, Ct., 3; Grace C. White, West Brookfield, Mass., 3; A. W. Safford, Brooklyn, N. Y., 1, 3; E. G. Brittain, Worcester, Mass., 3; Jennie M. Boyd, Manchester, N. H., 3; Olivia C. Hovey, 3; M. F. B., Winchester, Mass., 1, 3; Anna E., 3; Mrs. H. S. Bartholomew, Bristol, Ct., 3; Frank E. Knopf, Michigan City, Ind., 3; Brown, Riverside, R. I., 1, 3; Emma S. Lane, 1, 3; Isabelle S. Wright, Natick, Mass., 1, 3; E. P., Newton Center, Mass., 1; Ella K. Eames, New Preston, Ct., 1; Abbie A. Tidd, Westboro, Mass., 3; E. K. Hooker, Marshfield, Mass., 3; Mrs. H. C. Penniman, E. Woodstock, Ct., 1, 3; E. M. C., S. Windham, Ct., 1, 3; W. G. B., Worcester, Mass., 3; Nilior, Middletown Springs, Vt., 1, 3. Several arithmetical solutions of 1—which involves three and not four subtractions—have been attempted, this being Nilior's: "1-64=1-2 x 1-32; this 'less 1-2'=1-32; 1-32=1-2 x 1-16; this 'less 1-2'=1-16; 1-16=1-8 x 1-2; this 'less 1-2'=1-8."

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